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PSYCHE AND EROS

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The Origin of Superstition

By Dr. Max Kahane, *Vienna*

Superstition as a manifestation of the spiritual life bears undeniably the stamp of universality. Even a rather superficial examination shows that superstition is demonstrable in all periods of human history and among all peoples,—in all times and places, therefore—and that it presents the greatest diversity in form and content. A phenomenon of such universality in the human soul can have its roots only in the constitution of the soul, in its most elementary mechanisms and relations; and a profounder understanding of it can be achieved only if the subject is studied in the light of the evolutionary concept. It is incumbent upon students of the history of civilization and of folk-lore to investigate the various kinds of superstition, their effects on the inner and the outer life of man in the various epochs of his history and among the different races; but to appreciate the basic phenomenon underlying superstition it will be necessary to travel along a road that leads back to the very earliest beginnings of the evolution of the human soul.

According to the view now generally accepted by the scientific world, man has developed (by an evolutionary process following special paths) from types of animals long extinct, but possessing, nonetheless, near kindred in certain types belonging to the group of primates. A study that goes back to the very beginning of mental development cannot avoid the question whether spiritual phenomena of any kind are demonstrable in the animal kingdom. For a large number of psychic elements it has been possible to prove, and to some extent without difficulty, that they *are* demonstrable in the animal world and that they are not man's exclusive possession even though their most highly developed forms are to be found only in him. So it needs no detailed exposition to prove

that the psychic processes which are associated with the relations of the sexes and with the nurture of offspring are the common property of the animal and the human mind. When we come to the question whether all universal psychic phenomena (discoverable in all epochs and in all races) are common property, i.e., property taken over from our animal ancestry, we come to a parting of the ways. We find universal phenomena which can not be attributed to such borrowing from an animal ancestry and as to which one cannot resist the thought that here we have a purely human phenomenon which cannot be referred back to the animal world. Superstition is one of these purely human phenomena. The question whether superstition occurs among animals, even though the question be restricted to apply only to the animals most highly developed psychically, must be answered in the negative, not only in the sense that we have no possibility of proving the existence of superstition in the psychic life of an animal, but in the sense of a direct exclusion that leads us to the formula that *superstition is a primary phenomenon of the human soul, and peculiar to the human soul,* and is indissolubly connected with the process of humanization as far as the soul's evolution is concerned, and is consequently so deeply rooted in the human mind that a psychic life wholly and absolutely free from superstition seems utterly unthinkable.

The disputed question whether the difference between the human and the animal soul is one of degree only or of kind does not admit of a final and generally acceptable decision; only by the assumption of a definite point of view and by the restriction of the question to a particular aspect of mental phenomena is it possible to reach any kind of agreement. There is no doubt that the point of view which assumes fundamental differences between the animal and the human psyche is more fruitful and brings us nearer to an understanding of man's evolution and its most significant emanations: religion, civics, science and art, than the point of view which assumes only differences in degree. It is precisely at this point that the theory of evolution fails us; we may be able to show a continuation in development from the most primitive nest formations of animals to the most splendid architectural works created by man, but when we have done so we have exhausted the relations between them and are in no position to comprehend the structure of a Gothic dome otherwise than from a history of architecture. The difference between man and animal lies in the former's unlimited capacity for mental evolution,—a capacity which must have had a beginning at some point. Difficult as it may be to picture to oneself the particular moment in evolution when the human soul took the first step as a human spirit capable of unlimited development, yet there must certainly have been such a moment, and in that moment the germ for superstition was also introduced. There is no doubt that superstition can arise only in a mind capable

of unlimited evolution and all serious study of the subject has led to the conclusion that superstition and its apparently irreconcilable antagonist, science, have an identical origin. In this sense the religion and science of primitive man have been proved to be identical with superstitions, and in following out historical evolution it has become apparent that with increasing scientific knowledge there was a corresponding reduction in superstition. Superstition has been attributed to the human soul's inborn craving for causality, [i.e., an inborn desire to know the reason], to primitive man's originally slight capacity for recognizing the true relations of things, to linking together things that were in reality not related to one another. But this theory does not really get to the core of the root-problem of superstition, inasmuch as, on the one hand, it does not attack the first beginnings but contents itself with observations on primitive races and of the uncultured classes, and because, on the other hand, it puts itself on a metaphysical basis by assuming an inborn craving for causality. Against the assumption that ignorance of the true relations of things is the root of superstition, is the fact that even to the most advanced knowledge of to-day many things are still unexplained and that this ignorance is not replaced by superstition. It comes down quite essentially to the matter of realizing the limits of our knowledge. The condition for the birth of superstition obtains when knowledge is not aware of its own limitations, and such conditions undoubtedly obtained at the moment when the knowledge peculiar to the human spirit awoke and when it was not yet aware of its limitations, but was already endowed with the power of becoming conscious of its limits in the course of its evolution. The animal mind is not conscious of its limitations; the essential difference between it and man's intellect consists in lacking that capacity for evolution by virtue of which it can become conscious of its limitations. Just as the animal soul has no place for religion, politics, art and science, so too, it lacks the soil for the emergence of superstition. Observations on animals that are most highly developed mentally show that these are capable of correctly apprehending certain connections, but only such as refer to their own existence; because of this limitation they are incapable of conceiving the existence of laws, i.e., of setting up laws beyond the individual itself. It must be accepted that the animal organism is psychically equipped to the extent immediately necessary for the preservation of the individual and the species, and that an equipment exceeding this is peculiar only to the human intellect. The animal organism is supplied with sense organs by means of which it experiences the outer world, but only so much is apprehended by it as corresponds to the needs of life. The eye of the falcon is unquestionably much more acute than any human eye but, unquestionably too, this acuity serves no other purpose than to enable it to perceive its prey. That an animal sees more than this or can learn anything

from such excess observations is unthinkable, whereas in man the faculty of sight constitutes one of the essential endowments of his psyche and is beyond doubt the essential condition making unlimited development possible. This ability to make observations, i.e., to experience, relates not only to the outer world but even to one's body, and such observations are of the greatest significance because to them is linked the ability to distinguish the inner from the outer world, the human mind's distinguishing feature. Here it is apparent that the upright position of the body must bear an intrinsic relationship to the process of humanization, inasmuch as the upright position makes it possible to take in the largest possible part of one's own body with the organs specially adapted to the function of observation, principally the eyes. There must have been a time in the epoch of humanization in which the waking human intellect discovered, as it were, its own body and began to distinguish it from the outer world. The assumption is wholly justified that particular attention was early directed to the sexual organs and the functional processes associated with them*; the differentiation of the sexes must have been discovered by the wakening intellect exactly as the peculiar and striking alterations observed in the sexual organs, e.g., erection (in the male), menstruation (in the female). From this first idea up to a knowledge of the connections between the procreative act and birth a large space of time must undoubtedly have elapsed, but there must have been a first dawning of all this knowledge which already contained within itself the germ of that evolution which led the human intellect to its highest achievement: the recognition of the fact that its inner and outer life was subject to laws. We are wholly justified in assuming that the sense organs of mankind in the first period of its evolution were very acute, and it will be shown that the conditions for the birth of superstition were already present in the first period of human development. Superstition may be deduced directly from the acuity of the sense organs and the dawning human intellect. In this sense, superstition is the primary form of every philosophy of life. Such considerations explain the universality of superstition as far as time and space are concerned, as well as the fact that perfect and entire freedom from superstition does not exist. Between the momentary painful emotion which occurs with the sudden realization that one is one of a group of thirteen at table and the gross superstitions associated with life in its various relations there is no difference in kind but in degree.

In people who have not risen from the primitive level and in the common peo-

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*Dr. Kahane's assumption gains in probability if we consider the fact too that the erect human's upper extremities are of such a length that the hands just reach to the genitals and that the recumbent human being's upper extremities tend to rotate inward so that the hands cover the genitals.—TR.

ple of the present, superstition is a prominent and partly systematized element of a world philosophy, remains of which may be found in some form or other even in those who are mentally more highly developed. From these universal human and, as it were, rectified forms of superstition a bridge leads to those individual forms of superstition which find expression in the compulsive thoughts, compulsive actions and compulsive omissions of neurotics. It would be utterly wrong to identify these neurotic compulsions with superstition, inasmuch as they have wholly different starting points, and more especially because the full development of these compulsions is coupled with an advanced development of the intellect (which seems to go its own way here). Another important distinction is furnished by the fact that compulsions are perceived as something foreign, contradictory and disturbing to the mind, and that therefore vigorous defensive efforts are brought into play, whereas the codified superstition is looked upon as a valued possession.

The attribution of superstition to a causality-craving immanent in the human soul and manifested even in the very earliest development of man,—a craving which was stirring even in the epoch of humanization, a period in which experience could not yet give any knowledge of the true course of things,—introduces a metaphysical element into our considerations. A clear comprehension of the relationship of cause and effect did not exist in the primal stage of humanization, there being at first probably only such a reaction to impressions from the outer world as is demonstrable even within the animal intellect; the "reaction" we have in mind is the establishment of some kind of relationship, e.g., on perceiving a noise to try to establish the direction whence the noise proceeds and to determine what made the noise. The whole content of superstition may be referred to facial and auditory perceptions in beings which were not yet capable of finding the correct relations owing to the fact that the apparatus for comprehending real connections, i.e., connections implying obedience to law, was still imperfect.

Of essential significance for the origin of superstition is the fact that primitive man, being endowed with very acute sense organs, took in many sense impressions whose interpretation, as regards point of origin and nature, was still beyond his primitive intellect (which was still in the primitive stage of development, even though it already had a human quality). Primitive man must have found it difficult to determine the origin of his sense impressions; this is especially true of facial impressions, inasmuch as the full comprehension of the visible world becomes possible only through that well-developed co-operation with the sense of touch which was only gradually attained in the course of evolution.

Observation shows that uncivilized man, from whom we may with certainty make deductions here concerning our primordial ancestors, is inclined to attribute all phenomena to living beings,—and in this we may glimpse the first indication of a craving for causes; these living beings were thought of as being still semi-human or animal beings of the historic epoch or even as a combination of human and animal natures, such as comparative mythology presents us with. It would not have been at all peculiar if primitive man had seen in animals excelling him in size, strength, acuity of the senses, freedom of motion, beings superior to him in every respect and endowed with special powers, and thus the soil might have been created for the worship of godlike beings shaped altogether like animals or presenting a mixture of animal and human beings.

Of great significance for the understanding of superstition is the fact that acuteness and clarity of consciousness in man developed only in the course of a slow evolution. Our study must always return to that intangible and yet definite moment in evolution in which human consciousness began to dawn. Primordial man was as little capable of clearly differentiating between the inner and outer worlds—a faculty which assures a consciousness developed to full clarity and acuity—as to differentiate sharply between waking life and dream life; inasmuch as dreams are known to occur in animals, we are permitted to assume with certainty the occurrence of dreams in primordial man. Observation shows that races and peoples standing on a low level of intellectual development attribute extraordinarily great significance to their dreams. In the first stages of man's development the contents of his consciousness were but very inadequately expressed in language. If we picture to ourselves primordial man with his keen sense organs (which convey numerous impressions to him) and also a lively requirement for the comprehension of the connections between phenomena, but in whom the distinction between inner and outer worlds, between waking and dreaming, as well as the linguistic formulation of the contents of his consciousness, were still undeveloped, then the roots of superstition will be apparent. It was precisely man's inborn tendency to distinguish the inner from the outer world, waking from dreaming, as well as to give language to what is in his consciousness, which begot superstition as a primitive form of world philosophy ("Weltanschauung").

The systematic development of superstition into what we find it to-day is a product of subsequent evolution; in wholly primitive humans there was at first a vague, gloomy fear of unknown menacing beings to which they attributed more than the usual measure of power observable in man and animals.

These beings, brought into some sort of genealogic relationship and their shapes exaggerated, constituted the content of various mythologies.

Astrological superstition could have developed only after mankind paid greater attention to the processes in the starry heavens and when the peculiar nature of the planets was recognized. So too the attribution of supernatural powers to certain persons—magic and witchcraft—could have developed only as an appendage to primitive knowledge of physics. To a large extent superstition has long been associated with sexual phenomena,—e. g., in the female: menstruation, defloration, pregnancy, lying-in, and this would point to a primitive physiology. Of the phenomena of the sexual life especially calculated to stimulate primordial man's curiosity were, owing to their striking and significant character, erections, menstruation, pregnancy and birth. This is also true of the equally attractive excretory processes. In this connection it is noteworthy that in childhood a specially intensive interest attaches to the sexual and excretory organs as well as to the functional processes associated with them; the same interest is observable also in the uncultured classes in whose speech turns of expression relative to the sexual and excretory organs and functions are invoked on all sorts of occasions. Inasmuch as children and uncultured persons stand much nearer to primordial man than adults and cultured persons, the conclusion may be drawn that even in the earliest stages of his development man was especially interested in the visible processes connected with the excretory and the sexual organs, and that this interest was the soil for the development of the superstitions centering around these functions.

The belief in spirits and ghosts presupposes for its genesis the development of religious ideas, namely such as relate to the continuance of life after death. The appearance of deceased relatives, friends and enemies in dreams must have suggested to primordial man (who did not know how to distinguish clearly between inner world and outer world, between waking and dreaming), the thought of a supernatural form of existence which manifested itself only under certain definite conditions. The association of night with the spirit world and the ghost world is easily explained from the circumstances that even in the dark the keen eyesight of primordial man received impressions which were too indistinct and vague to be apprehended as full reality.

It has rightly been pointed out that the animal myths current among primitive peoples of to-day must have had their roots in a period in which human speech was still in a low stage of development anl when slight similarities between human speech formations and the sounds uttered by animals were still to be felt. As is proved by animal myths and animal worship, man had a wholly different attitude towards the animal world in the period of his

primitive existence than in later stages of his evolution; he saw, on the one hand, in animals near kindred, and on the other hand, creatures endowed with higher powers.

In the course of evolution superstition met with rich systematic elaboration, and in the early attempts at a scientific description the chief emphasis was laid on the wondrous powers endowing animals, plants and stones. The transition from elementary spirits to the more highly developed religious systems can be explained only by assuming a stage in spiritual evolution in which objects and natural processes strongly excited the attention but in which the conditions for a purely objective consideration did not yet exist.

The strict rules governing superstitious ceremonials, the scrupulous attention paid to certain phases of the moon—new moon, full moon; certain times—midnight; as well as certain numerals, especially 3 and 7, point to a scientific element, a striving for the discovery of laws which presupposes a higher mental development. On closer consideration it appears that in the development of the human mind superstition represents not only the precursor but also the root and primitive form of human knowledge whose highest developmental potentiality must have been present even at the first dawning of the essentially human intellect. In this sense it becomes thoroughly comprehensible that in the highest advance of the human spirit, which led to the disclosure of the law dominating the universe, a very long period of time is demonstrable in which knowledge and superstition existed side by side, in which astronomy and astrology were indissolubly linked together. In the spiritual evolution of humanity that period must have been of incisive significance in which the processes in one's own body were comprehended, especially those conspicuous processes associated with the sexual and excrementory organs, and that in which the heavenly bodies made their entry into human consciousness. Even in the days of an advanced scientific attitude, the sexual life and the star-world oppose obstacles to a wholly rational conception of them in the sense that echoes emanating from man's first evolutionary period still manifest themselves as adumbrations of the existence of secrets that will never be unveiled.

The extraordinary distribution of superstition which gives it the character of a really universal phenomenon in the human domain is explained by the important position it held in primitive man and by the persistence through countless generations of a saturation of all occurrences with superstitious elements. Within European cultural circles the superstition associated with Friday and the numeral 13 is almost universal and probably even among the educated there is scarcely one who, on suddenly perceiving that he is one of "13" at a table, will permit the fact to pass without some slight trace of discomfort.

(*Translated by S. A. Tannenbaum*)

The Steinach in Mythology

By Herbert Silberer,

Vienna

The experiments of Professor Steinach, the Viennese biologist, are arousing considerable discussion; especially those that deal with the remarkable rejuvenating effects of the transplanting of the sexual glands. One often hears public expression of the vastly hazardous possibilities inherent in these experiments. But while we must refuse to participate in rash exaggerations, from which not even Steinach is entirely free, we must recognize the significance of these experiments and be philosophical enough to understand that investigations in Steinach's field are characteristically sensational and are always attended with undesirable and unscientific by-products.

But it affords one a kind of philosophical joy to discover the latest conclusions of this modern investigator symbolically represented in the very oldest mythologies. The joy is philosophical because one can see the promise of ultimate scientific unity and a consciousness of some ultimate aim glowing amidst dark and fantastical beginnings. There is pleasure, too, in seeing that the symbolical significance is generally consciously intended—once an aeronautic expert actually wanted to persuade me that in the story of the prophet Ezekiel (1, 1-28) an aviator is consciously symbolized.

Let us now enter upon a short study of Steinach the mythical, especially his conclusions regarding the connection between sex-gland functioning and rejuvenation or longevity. Let us see, too, how this connection is evident in the consciousness of primitive man, if we may deduce his consciousness from his mythology. We find that the idea of such a connection existed long, long ago. We can even differentiate it into two types of mythological expression: (1) The preservation of the life of man through the eating of certain substances, and (2) the reconstruction of the body after dissolution or after being swallowed (by monsters).

The first type, predominant in religious history, is probably the more important. In this type we recognize the sexual function symbolized in the outstanding quality of the wonder-working substance to be enjoyed. We find it very often symbolized as the apple, as the fruit of the tree of life which is at the same time the tree of knowledge (and we are reminded in such cases of the double meaning of the word "know" in the Bible.) I might here refer to Dr.

Ludwig Levy's interesting investigations on sex symbolism in the story of Paradise (cf. *Imago*, v, pp. 16 ff.). We find this tree, too, in Indian mythology, in Assyrian reliefs, and on Babylonian cuneiform-cylinders, of which one in the British Museum (called the Sunderfall) represents an occurrence which reminds us distinctly of the story of Paradise. We find this tree in Greek mythology as the tree of the Hesperides whose apples preserve the youth of the Olympic gods. In the legends of the North there is the tree of Iduna, whose apples preserve the youth of the lesser gods. If the apples are stolen the strength of the gods disappears; the gods become gray, they shrivel up, and age. In one of the legends the recovery of the apples by Loki restores them to youth.

However, the apple is a sex symbol, principally because of its universal poetical identification with the breasts of woman. "Knowing" the woman and eating the apple are one. The idea of youth was connected all the more with the idea of sex because from primitive times it was believed that the vital psychic powers were concentrated in the phallus and kidneys. But what the kidneys are to primitive people, namely, the source of the procreative fluid, the sex-glands are to an age more equipped with knowledge.

To return to the story of Paradise: The tred has, like the snake, phallic significance; and not without cause does it stand in the middle of the garden, which bears the name of Eden, i.e., delight. From there the fruitful streams pour forth, reminding us of the water of life of which Childhr, the ever-youthful, drank. It reminds us, too, of the drink of immortality (amrta-ambrosia), which, to be sure, is to be considered not only as having spermatical significance, but also in connection with the intoxicating drink (some, wine, etc.), which, when we cross over to the gods, makes us young and immortal.

In all these conceptions: tree, growth, fruit, stream, the ideas of soil fertility and human fertility always coincide. The recurrence of youth is symbolized in nature, which returns to laughter each spring. Man seeks to make himself resemble nature and to augment and increase his fertility in primitive rites symbolic of sex. The ploughing of Adam has a double meaning, and therefore his punishment, which would otherwise be purposeless, becomes comprehensible: "Cursed be the land for thy sake." Moreover, the contents of Jahwe's curse show that the story of the fall of man is clearly an eteological myth, a reply in fable to the eternal question of meditative man: Why is the life of man bedded on such misery? Why does it begin in pain, continue in need, torture, and toil, and end in death? Let us therefore put the question to the author of this part of *Genesis*: Why should Adam not have committed the sin of his first ploughing (the sexual act)? That he should not fall a victim to death, it is explained Here one feels tempted to believe that scientific knowledge is being symbolized

in mythology, the knowledge that sex functioning is only possible with an accompanying death, while the non-sexual is provided with unlimited life, at least of the cells.

As a matter of fact, if one accepts rabbinical tradition, Adam (man in general) was in the ideal primitive state androgyn (bisexual) or, in our sense, without sex. Only a fall led to the grievous fission into two sexes and its fatal consequences. This cabalistic teaching which lies exactly in the field of Steinach's experiments, became part of the system of many later mystic seers, such as Jacob Boehme. From a metaphysical point of view there dominates in such work the idea of the fall from eternity into time, matter, and transiency.

Let us revert now to the second rejuvenation type mentioned in the beginning of this essay. Pelias, with whom we are acquainted through the Argonautic tale, is cut into small pieces and boiled by his daughter in behalf of his rejuvenation. The trick is, however, as we would say today, sabotaged by Medea. The aging Paracelsus bade his servant cut him into pieces, place these pieces in a chest, and bury the chest in horse dung, owing to the fact that such manure was supposed to have the uniform warmth of the womb. He enjoined the servant to open the container exactly nine months later. Out of curiosity the servant did this one day too soon. Paracelsus lies there, a youth again, but his skull has not grown together. While attempting to raise himself, he died.

In this type especially the determining resemblances to pregnancy are striking. The production of the new man takes place just as it does in the womb of the woman.

What concerns us most in the story of Paracelsus is the failure of the undertaking. There is always a lack of something that prevents one's rejuvenation, and on investigation it always turns out to be something phallic; the sexual function is always the critical one.

But from all these failures one more idea may be gleaned. This is an idea which suggests itself just as soon as we read how the presumptuous one who dared to pluck for men the fruits reserved for the gods is punished. From the moment of that punishment, immortality falls to the share of the gods, and thenceforth all human striving for it becomes vain. From that moment all human knowledge concerning immortality becomes fragmentary and can never be aught else.

These mythological limitations of human possibilities should not hinder us from putting hope and energy into unsounded channels, but they should serve as a moral to keep us from childishly overestimating the unattainable. Joy will not then change to disappointment. Therefore, let us not flatter ourselves, because of Steinach's fascinating accomplishment, into exclaiming with Saint Paul, "Death, where is thy sting?" And if we do, let it be in a purely ethical sense.

(*Translated by Dr. Leon Mones.*)

A Detailed Dream Analysis

By Dr. J. Marcinowski

(*Bad-Heilbrunn, Ober-Bayern*)

Although the publications of the psychanalytic school are replete with valuable dream analyses, it seems to me wholly appropriate to add the following example to our collection inasmuch as it happens to show us in what an unusually original manner a whole life history may be epitomized in a tiny little dream image,—a fact which lends peculiar interest to this instructive analysis.

I have known the man whose dream now engages our attention for the past twelve years; he is one of those unlucky persons who are never really sick and never quite well, who are never inclined to fit themselves comfortably into our orderly social system and who have to be prevented by special precautionary measures, e.g., guardianship or trusteeship, from letting a not inconsiderable fortune run through their fingers to no purpose and, often enough, even to their harm.

Once again he had succeeded in squandering merrily a fairly large sum of money, so that his mother and his wife were forced to consider the painful measure of safeguarding his fortune by depriving him of his legal rights respecting it. He fought desperately against the contemplated step which seemed to him to be equivalent to taking from him all the pleasure in life. During the period that the matter was before the courts he was under my professional care and had the dream which is the subject of this essay.

At first he was quite vexed at the apparently diminutive proportions of the dream, for he had practically never succeeded in recollecting a dream. The morning after the dream he came to me with the words: "At last I've got hold of a dream! and now that I've got it, it's merely a capfull!"

Put into words, the dream image read: "On awakening towards morning I had the feeling that *a military cap which I wore as I lay in bed fell from my head right into the chamber-pot. That was all. But with it I had a great feeling of relief; I felt as if I had been freed.*"

At this point it is essential to mention the fact that a slight erotic experience of the preceding night had served as the immediate *dream inciter*. On his return home late at night,—he lived in a small family hotel in our neighborhood,—Mr. N., our patient, heard himself anxiously summoned by a call for assistance by a lady occupying the room adjoining his and separated from it by a locked door. She complained of a burning pain in the axilla, and would he be good enough to lend her some soothing powder? Mr. N. went into her room, sat down on the edge of the bed, tried to console her about her trifling malady, petted her gently and finally leaned over to kiss her.

Parenthetically I must remark that for N. the whole situation took on an intensely erotic significance inasmuch as the thought of the axilla, as our analysis will show, set an especially pleasurable chain of ideas in motion and because "to powder" was for him a common and well-known expression for coitus. It may readily be imagined that the idea of being requested "to powder" the "burning" "axilla" of a woman caused him considerable excitement.

The lady was so terrified when she felt his kiss and so dreadfully ashamed at having practically invited it that it was only after considerable effort that N. succeeded in quieting her. During the night he had a pollution.

From the image of a "military cap" numerous lines of thought led into the depths of my patient's soul to such an extent that it was possible, at the conclusion of the analysis, to say that practically all his life's difficulties were embraced or *condensed* in this little image. I shall reproduce the analysis in such a manner that the stenographically recorded associations will appear in italic type or in quotes, and the rest of my narrative will faithfully reproduce the patient's associations in the order in which they were produced.

Being asked to focus his attention on the dream image, Mr. N. makes a point of the fact that the most striking thing about it is "a blood-red band" on the military cap. He informs us too that "blood-red" is hardly the best expression for it but that was the word that occurred to him.—Our analysis at once forks out in two roads: "blood" and "red."—In connection with "blood" he thinks of his "relations to women," and this includes references to menses and to defloration, subjects that had considerable interest for him.

Notwithstanding numerous sexual adventures (he had a peculiar fascination for women) our patient has "never had the luck" to encounter a "virgo intacta." He longs for this almost as intensely as he fears it; for he is not at all attracted by the efforts necessary for a defloration. And lo! last night he had almost had his wish.

Where did he get the notion of the difficulties of a defloration? (I had

never detected any indication of a fear of impotence in Mr. N.) This reminds him of his wife's sister who, he says, is supposed to be too "tight" for defloration. (Tight: a point of contact with subsequent associations!)

But let us return to the road we started on and go from "blood" to "red." The red band reminds him of the "red streak" that runs through everything; the familiar badge of the midshipman in the English marine service. This recalls "Fischer, the English Admiral," and a "bloody war-joke." "He, as is generally known, had a vesical disease—he would not let the ships out."—* It is important that up to the age of ten N. used to wet the bed. He was therefore supposed to have a disease of the bladder and was given electrical treatment. His mother too had suffered from bladder trouble.

Later we went into this subject more thoroughly; but it is important to keep clearly in mind that the couplet "blood-red" really designates N.'s sexual relationship to women as the red thread running fatally through his whole life, and more especially his relationship to one particular woman, as is shown by the following association: "a blood-red stain in my mother's bed!"—"That is, it is really a rusty brown,—but as I say this I have a feeling of doubt about its accuracy, that is, as to whether I had really seen it or only imagined it."

At this point, then, we encounter a manifestation of resistance, a tendency at repression, in the otherwise scrupulously accurate data of a thoroughly unconstrained patient. (Doubt, as we know, is the first stage in repression.)**

Another train of ideas proceeded from the thought of the falling cap and the feeling of relief that went with it. "It went pretty well!" he says—some-

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*To understand this poor and untranslatable witticism the reader must know that the German words for "letting the ships out" are also a vulgarism for "passing water."—Ed.

**I wish to supplement this with a fragment from the analysis of another dream. A young man had brought me a dream in which a sexual desire for his mother was unmistakably present. The dreamer had not recognized the fact. But as his associations developed and this desire began to come to the surface, he suddenly remarked that he suddenly got a decided feeling that the dream was quite different from what he had reported. He could take his oath on it that he had lied to me. It was only with difficulty that his reason could accept the fact that he had really given me the version of the dream that I had taken down; with this he has a distinct feeling of going back and forth from one to the other version of the dream in addition to having a feeling of internal effort (repression) with which he has to contend against the first version. This continued until we succeeded in recognizing the phenomenon as a manifestation of resistance and frankly disposing of it. I have here recorded this incident as a specially convincing illustration of the observation that *doubt is the first stage of repression.*

what equivocally; for he adds almost immediately: "last night nothing happened." To him the cap was a "cunnus symbol." But from behind it there emerges an idea containing the opposite notion, presumably relative to forgotten wish-fulfilling portions of last night's dream, which probably purported a successful defloration ("it went well!"), the disposal of the cap, the obstruction, the constricting element. In other words: the cap was also a "hymen" symbol.

This brings us to the discussion of the "military cap." Mr. N. says: "It doesn't really fit me!" Therein he is quite right. "Besides, it is too tight!" "And isn't it remarkable that I have this long time been complaining to you of a horrible tightness about the head?" "The word tight reminds me of my sister-in-law and what I told you previously about her defloration." "Tight" also means "constraint, compulsion, unfree, drill."

Thus, then, the military cap becomes a symbol for "being deprived of legal rights." Speaking of his sister-in-law brings him to the subject of his wife,—in fact, of the whole cursed "family militarism." (His wife is the daughter of an army officer, and her brothers too are officers!) "That goes back to my grandmother and her military ideas about education. Mother always referred to this. The words 'Spartan' and 'military' were very common words in my childhood, and now these two women have joined forces to restrain me. Furthermore, the idea of the falling of the cap, discarding it, reminds me that I 'have now and then had very intense desires' for my wife's removal; such ideas concerning her tortured me again and again especially about the time of her confinement." The family militarism on both sides results in establishing a bond of similarity between the two women, both of them standing for a "compulsory" deprivation of rights.

This identification runs through all the rest of our analysis which now leaves the subject of his present worries and devotes itself to the exploration of his past sexual ideas; for, apparently without cause, Mr. N. now begins to speak of "axillae" and why these have such an extraordinarily pleasurable and stimulating effect on him. First he recollects Miss H., the young woman of the previous night's adventure; then an actress, Miss Y. whose shaved axillae he had had an opportunity to see; then a soubrette, Miss Z., whose shaved axillae he had seen and, finally, his wife in the rôle of Red Riding Hood.

These shaved axillae aroused memories of quite young girls whose axillae were still bare, and with this there rose up memories of the curiosity with which he regarded "the infantile sexual parts of his little sister." This also recalls the fact that in his childhood the "hairy axillae of his mother" had been objects of the greatest interest to him.

At this point his thoughts suddenly jump back to his earlier associations and again the "blood-red stain in his mother's bed" recurs to his memory. Renewed manifestations of inhibition. We go back to the point from which we had started our analysis. A new train of ideas: our patient is now wholly in the grip of his sensual erotism and informs us that the cap in the dream reminds him of a rubber "c....m" ["French letter."]. This is another one of his many witticisms, for a c....m serves as a "precaution," hence as a "protection." "Cap" is made synonymous with "hat." But "precaution" and "protection" suggest being deprived of rights, and, as we know. c....ms are used to prevent "anything being expended freely."

The feelings of gratification and relief which characterised his dream he thinks of in connection with all sorts of wish-fulfillments which might be his lot if he could "dispense with preventive measures"; so that in the dream all "went well" with him. The suit to deprive him of his legal right to manage his own affairs is disposed of; with the fall of the military cap compulsion has fallen away; pleasurable sexual ideas announce themselves, and smilingly he adds: "so that it was really a cap-full!"

And now the image of the "cockade" comes to his mind and with it a feeling that there must be something of especial interest behind it; for the idea seems to distress him somehow and although he is unable at first to think of anything else he finally manages to evoke the following train of associations:

At present the cockade appears to him as "the carrier of a liberty idea, a symbol for a whole movement." Just as in the days before the French Revolution it signified membership in a certain association and was a badge of distinction, the loss of which was looked upon as disgraceful, so the substitution of the country's colors by the "blood-red badge of the revolutionary cockade" became the symbol of the whole revolutionary movement, and the tearing down of the cockade the symbol for one's attitude toward the old compulsion.

Mr. N. now noticed that in the cockade the whole dream content, as it were, was summed up. The "blood-red stain" becomes a "disgraceful stain" and it will now become clear, with the aid of the aforegoing analysis, how he jumps from "disgraceful stain" to "mole"* for it was his mother who had "branded" him by bringing the suit against him; and as he said this he had the feeling that he was dividing up the word "mole" ["Muttermal"] into two words: ["Mutter-mal"] which could be interpreted to mean "bad ("mal") mother" [or "quondam mother"].

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*The German word for "mole" is "Muttermal" which is literally equivalent to "mother-mark," a mark derived from one's mother.—Ed.

He therefore looks upon the cockade as "a brand of Cain" on his forehead. This mark of Cain is, of course, the deprivation of his rights by virtue of which, as in the case of the old Testament offender, nothing might happen to him. (Deprivation of rights as a protection, a precautionary measure.)

"Oh! Old Testament! That reminds me of the business about the Old Testament with which—excuse my coarseness!—they tried to put it over me ["mich bescheissen"]; I mean the business about this "filthy lucre." What he referred to was the fact that in his twenty-first year his parents had taken advantage of him and prevailed on him to sign a release of his inheritance from his grandmother; so that, in a way, he had deprived himself of his rights,—a transaction which, he thought, had not been fairly or honorably managed and which in later life he always looked upon, and perhaps quite properly, as a gross injustice. That was the story about the grandmotherly Old Testament.

Thinking of the "blood-red stain" again brought his mother to his mind, for in his childhood she had once designated him as the "stain on the family escutcheon." "And, if you please, a defloration is also a stain, namely, where it is forbidden. Here is what happened: when my mother married her second husband, she and he were anxious to have children. We, I and my sister, knew this—although we were still small, innocent and ignorant of such matters. We had somehow discovered how children were propagated and we decided that we would do in the same kind and make glad the hearts of our parents by thus having their wish for children gratified. Christmas was approaching and we planned to surprise them by laying the fruits of our labors under the Christmas tree. And now picture to yourself, please, the feelings in our little breasts when this our purpose—which we in our innocence had imparted to one of the domestics—reached the ears of our parents and the dreadful scene that followed—a scene in which the words 'stain,' 'disgrace' and 'house of correction' figured very prominently. Sister and I had been absolutely unconscious of anything but the most benevolent intentions and I have never gotten over our parents' brutal injustice. This childhood reminiscence too clings to me as a disgraceful stain, as something affixed to me by my mother. And with this 'mother-mark' [mole] I go through life."

Looking over what has preceded we note that the patient's ideas run backward from an occurrence of the previous evening (Miss H.) to his thoughts about recent happenings (the lawsuit) and terminate, by way of the identification between his wife and his mother, in painful sexual ideas dealing with a mother fixation of an incestuous character and comparable to a red thread running through his life as a kind of guiding line. He characterizes this by the association: "umbilical cord!"

As he does so the idea occurs to him (in connection with the hostile wish for his wife's removal and the symbolic realization of this wish in the falling of the cap) that his mother is "falling away" from him, is being pushed away from him. This is really an inversion of the mechanism of birth, but it corresponds so well to his present situation in which, after a series of disappointments in attempting to get on friendly terms with his mother, he has cut himself off from her and also, owing to the lawsuit relative to his property rights, pushed her away from him.

But by this reversal in their rôles he is placed in the position of the woman (mother) and his mother in that of the husband (with reference to him). On the one hand, it was a source of gratification to him to have dropped his mother, but, on the other hand, therein was also the painful root of his "inferiority ideas," viz., that he was "unmanly," a charge with which his mother (who became the representative of Spartan-military education after the too early decease of his father) never ceased to reproach him.

Here then we come upon a type of the Adlerian character-line, but at the same time we see clearly that here too the primary directive force is by no means "the sense of uncertainty as to life and a consequent spiteful will for power," such as Adler predicates, but an expression of children's anxious desire not to lose mother's love and to be able to satisfy mother's just demands.

His mother's educational theory seemed to consist in a consistent suppression of every emotion. A formula she never tired of was: "You are not a girl, are you?" But it so happens that in his nature he is really gentle, affectionate, and sensitive, i. e., rather girlish in character. Under the pressure of his bringing-up he adopted a characteristic mask of *cynicism*—a painstaking avoidance of any display of sentimentality. Accordingly, he carefully shunned every kind of celebration or solemnity, that he might not be tempted to show any tender emotion. And hence, too, his peculiar tendency to a calf-like tenderness in his relations with the opposite sex. In his tendency we see, then, the real heart of his character—but in the childish form which he had never outgrown. But in every situation in which he is inclined to be tender and gentle he wilfully assumes the opposite traits and to the outer world he appears "rebellious" and "spiteful," and even somewhat vindictive. He does want to give his family something to worry about; he wants to show them what their lack-love behavior had made of him.

And, for all that, this attitude of his only serves to bring out his compulsive "striving to prove himself worthy of love." True, to the world it looks as if he cared for nobody. He is, in fact, always harassing the people about him;

and it is not at all alien to him to resort to the good old hysterical trick of holding his people in check by his complaints of illness and weakness. But his chief instrument in reducing his environment to subjection is "his money and his gifts," tools by which he makes people subservient to his will.

In this way he has become a veritable Alberich. [cf. Wagner's "Siegfried."] His disappointment with reference to his mother's love is responsible for that feeling of uncertainty at the bottom of his soul to which he now responds with a wilful striving to augment his self-esteem, and with the aid of his money he makes people serve what Adler would call his main goal ["Leitlinie"] with its unsocial purpose of self-destructive obstinacy.

In this way he plays with personages by assigning rôles to them. He has a friend, a man who is somewhat older than himself, whom he quite consciously permits to play the rôle of "father," but whom he dominates with gold. We shall soon learn that in all this there is a playful intimation of a profounder symbolism—in the sense of an Oedipus triumph over the father.

That his quest for power is really a matter of seeking for proof of being "lovable" is shown also by his account of his emotions in the presence of his numerous conquests. The piling up of sensual pleasures is not at all what he is after; the main thing with him is, much more, to get the conviction that the women are "willing" to give themselves to him. The sexual act itself is often regarded by him as a nuisance. As soon as a woman has given herself to him he jumps up and flies from her presence and then resorts, with a certain discomfort, to a thorough cleansing of his body. In fact, he cares very little about coitus, but now and again he wants to convince himself that he is potent, and, of course, to convince his partner of the same fact and brag about it.

The Adlerian school would say: "There! you see, for him sexuality is nothing but the jargon of a tremendously exaggerated craving for power!" How absurd! Monsieur Alberich's driving power emanates from another source. Our patient, it must be admitted, is not handsome or elegant. His mirror tells him that too plainly and perhaps in a manner sufficiently painful for a man who, even without this handicap, has from his birth been so undeservedly cheated of a healthful life and an opportunity for happiness. But it was a disastrous bit of brutality on his mother's part to tell the child that "those of his kind were but little likely to meet with affection."

To prove to his mother the contrary had become the main motive of his amatory life; and this explains many of the details in his personal relations. "Mother, you do not love me, you cannot love me; just for spite I'll show you

I can have ten a day to take your place, by merely stretching out my little finger; but with repugnance I turn from each couch in the eternally unquenchable painful idea that a thousand women cannot make up for what you withhold." (cp. "Irene" in Ibsen's "When We Dead Awaken.")

And now I attempted to bring our patient's irregular and disastrous habits into relationship with these ideas. For it seems quite clear that in his identification of bodily discharges with sexual secretions, and their "discharge" with the expenditure of money (Stekel's *law of symbolic equivalents*), we have a key to himself and possibly even a therapeutic remedy.

I remind the reader that he identified gold with dirt and dung, and that he had the feeling that gold is something dirty and that one ought to wash oneself after touching it.

By reason of this identification he found something in the nature of a pleasurable feeling accompanying his expenditures, not in the purpose of his expenditures but in the "expenditure" (= discharge) as such. This was also often associated with a pleasurable sense of spitefulness, especially if he happened to think of the scolding for extravagance that he was in for. Immediately the thought would come to him: "to be the master over my fortune; to have the right to manage myself; not to be controlled by others, as heretofore (deprivation of rights); I want to be the boss and "give out [= expend, discharge] as much as *I* please."

We are informed, too, that he is in the habit of going on the w. c. seven and even more times daily, "although it rarely proves worth while," i. e., he really gets nothing out of it (as is the case in coitus—ut supra!). The emotion accompanying evacuation is remarkable, being simultaneously both painful and pleasurable. He regards all this as an "interference with life." And quite correctly he remarks that this "incontinentia aurea," this inability to retain gold (money) and fæces, must be susceptible of an identical interpretation. "Neither one nor the other is worh while!" For, what he gets out of them is not what he seeks.

A very similar state of affairs appertains to urination. Up to his tenth year, we have been informed, he used to wet the bed and was looked upon as a sufferer from bladder trouble; so that as to that, too, he had an "incontinentia aurea." It is deserving of mention in this connection that he showed a tendency to a perverse pleasure regarding urine. He loves to indulge in a fantasy of getting his hand or his body wet in the urine of any female he has a desire for.

The "pleasure of evacuation" [expenditure, discharge] is opposed by a

pleasure from "retention" and "tension." These opposing tendencies are in constant conflict. He is often angry at himself for his inability to retain things as much as he would like. And, on the other hand, this inability seems to him a proof of his potency. This idea he traced back to the fact that at school his cousin and some other boys used to practice keeping back their fæces and urine "for fun." In this way they were "masters over themselves" and their bodies.

Hence he indulges in "coitus interruptus," interrupting the act numerous times, and always with the delicious feeling: "I can do it!" And therewithal he is conscious of the unæsthetic quality of his desires. "He ought to be able to do these things as horses do; a horse can perform these functions as it is a-running. In the case of the horse it comes out clean, without odor—and he is resentful not to possess the same power." He is as envious of horses as to this as he was in the case of his schoolmates.

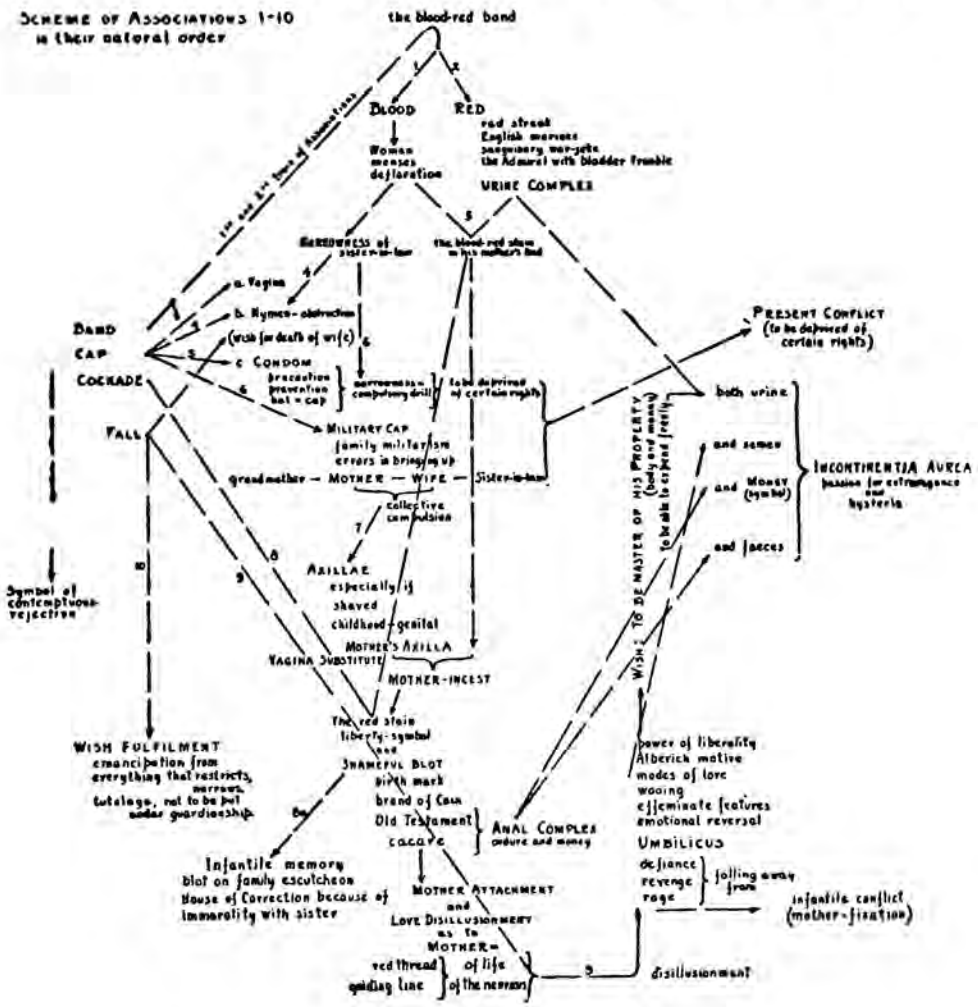
The idea, then, of being master over himself, over one's possessions, makes it possible to combine in the concept "posession" [the substantive, "Vermögen], the idea of "being able" [the verb "vermögen"] and of "money" ["Vermögen], so that one may serve as a symbol for the other; Mr. N.'s purposeless money expenditures, therefore, take on the character of an allegory—a possibility which has but seldom hitherto been thought of in connection with the law-suits aiming at depriving such unfortunate individuals of their rights to manage their own property.

It behooves us, therefore, to learn to interpret the inexplicable in human conduct by discovering the symbolic nature of the act and to regard it as an explicable manifestation of impulsive forces working from within. That will teach us how stupid and utterly ridiculous it is to appeal in such cases to the individual's common sense or to point out the inutility of his behavior. He knows that himself. His helplessness in the presence of the impulse should have opened our eyes long ago. But physicians are still making their appeal to these patients on the ground of logic and ethics instead of trying to determine their psychology, and treat them as if they were frivolous good-for-nothings and conscienceless rascals instead of unfortunate victims of compulsions. And it is therewithal thinkable that with a profounder understanding of these truths in time to come, we may be able to cure such conditions and not merely help them. Hitherto, alas! they have been looked upon, and quite properly, as being beyond the reach of our influence because, as in our case, as a rule these unfortunates were constitutional degenerates.

In the case before us the analysis of the dream led still further into the

discussion of a large number of childhood memories and all sorts of little tricks and habits and of peculiar emotional reactions into which we need not enter now as they add nothing essentially new to what has preceded. I shall conclude this analysis by adding the dream our patient had the following night as a result of our discussion. I must precede this with the comment that Mr. N. went to bed with the wish that he might dream of the cockade inasmuch as he had, as we have seen, been unduly excited by this element of the dream we have analyzed.

This time, too, it was a very short dream just before awaking: *I see a*



man as tall as a tree and wearing a woolen cap. The important thing was the cap. He was conscious of having *a heavy, ordinary, beardless face.* And, most of all, *only the upper half of his body was distinct.* The impression it made on him he describes in the words: "Another capful!" and after more careful scrutiny: "Why, there is no cockade in it anywhere!"

His associations to the dream are as follows: "Erection—wish for power—potency—overwhelming but remote resemblance to you." It would be superfluous to add anything to this in the way of explaining the details. The tall man is for him the embodiment of a powerfully conspicuous membrum virile (behind which we recognize him) and which, therefore, visualizes his potency. If we regard the dream as a wish-fulfillment, it is not at all difficult to recognize in the symbol a portrayal of his freedom from his present situation.

It occurs to him also that *the cap was soft, did not press heavily on his head, was firmly set, fitted well and was not tight* anywhere; in short, it was in every respect the reverse of a military cap. It was still, to be sure, a cap (= prevention protection, but it fitted and was no longer burdensome. "It is so soft that I do not feel like throwing it off as I did the disgraceful cap of compulsion." In brief, this dream signifies "the winning of the pending lawsuit: mere trusteeship vs. deprivation of his rights."

The above dream analysis teaches us to look upon a tiny dream image as a focal point out of which a patient's whole life-history may be conjured and then brought into significant relationship. From a theoretical point of view the exhibition of such tremendous condensation is very instructive as illustrating how in a single clever hint a sheerly inexhaustible number of connections may be revealed.

(*Translated by S. A. Tannenbaum.*)

Analytical Comments on Ibsen's "Peer Gynt"

By Dr. W. Stekel

The kinship between dreams and poetry—a kinship which I tried to establish in my book *"Die Träume der Dichter"* [The Dreams of Poets]—permits us to analyze Ibsen's striking masterpiece, *"Peer Gynt,"* as a dream and according to the laws of the new science of dream interpretation. There is a rather striking similarity between "Peer Gynt" and Grillparzer's beautiful drama *"Der Traum ein Leben"* [The Dream That Was Life]—a play that I have elsewhere* described as a warning addressed to the ideal self against the temptations of the passions, and as especially notable for its intimate relation to the poet's own experiences. In both these works, the poets, sitting in judgment on themselves, hold the mirror up to their own souls and seek for a way out of the chaos of their passions. According to Freud dreams are the fulfillments of wishes. This view is true only of a definite type of dreams. In many cases dreams deal with the soul's struggle to free itself from the primitive passions that beset it and to find a way out of the inferno of natural impulses to the pure heights of self-knowledge and to a life of idealism. Dreams warn and advise; they never tire in their efforts to find solutions for our actual conflicts and manifest their prospective function by victoriously overcoming the numerous obstacles that block the way towards the coveted ideal.

"Peer Gynt," too, betrays in every line the poet's struggle for peace with himself and shows us his fierce conflict in behalf of the demands of his ideal ego. Every person is actuated by bipolar tendencies. Love and hate, a desire for liberty and a desire to be restrained, a sexual conscience and a sexual imperative (which demands the fulfillment of the most secret yearnings), polygamous and monogamous strivings, homosexual and heterosexual desires, a craving for change (excitement hunger) and a tendency to indolence (conservatism), a "will for power" and "a will to submit,"—all contend for the sovereignity of the soul. Doubt is the endopsychic perception of this bipolarity. Not unjustly does Reich call Ibsen the poet of doubt, a state of mind the acme of which Ibsen portrays in the person who doubts his own doubts. A doubter seeks for a fixed point in the world of constantly varying phenomena. He seeks for some belief,—together with a belief in himself! A dogma is the end of doubts. This dogma may come from within or from without, as a

*Dichtung und Neurose (Fiction and Neurosis), Wiesbaden, 1909.

belief in God, in humanity, in love, or as a belief in oneself. Peer Gynt is wholly at sea. He has no beliefs of any sort. He doubts even his own unbelief. As a contrast to him we have the figure of Solveig who must be looked upon as the personification of unshakeable belief, assured love, and enduring constancy. In her we find the poet's ideal, the demand of the "ideal—ego" which all through life attends man, the seeker and stumbler, the striver and sinner,—in her we find that warning inner voice, conscience, which de Maupassant so affectingly described in his diary, *"Sur l'eau."*

Peer's relationship to his home is also bipolar. He undergoes a change from nationalism to internationalism. But Norway remains his beloved mother, his eternal longing. Solveig's song is the song of home which always rings in his ears and beckons him to return. The poet knows that in his old age he will return to Norway and sleep in her lap. Aase is the old Norway; Solveig the young Norway. He loves both (even though he despises them—for hate is, as we know, a form of love!) In Peer the poet glimpses his own destiny. Peer returns and his home receives him lovingly as her son. This explains the puzzling words he says to Solveig: "A mother has fallen in love with her son." On beholding Solveig, he calls: "Mother! Wife! Maid without sin or fault! Do thou enfold me in thy soul!" Thus is the circle of his life completed. He returns to his starting point, and ends where he began.

Solveig is not only his conscience, love, belief and home. She is the Norwegian muse, immortality. We shall understand Peer Gynt only if we look upon the drama as the poet's concern about his immortality, as a competition with Gœthe whose "Faust" is referred to in the play in a somewhat slighting manner: "A frequently-quoted writer says 'The eternal feminine draws us on'." Rightly does Reich say, "the most conspicuous characteristic of the Norse poet is his pleasure in striving." Not only with Goethe was he in rivalry. His whole life was a great rivalry with Björnson. That is why I regard the smith Aslak as a symbol for "the stronger," i. e., for Björnson.

To create meant, for Ibsen, a contending with the poetic muse, which in "Peer Gynt" is always conceived as a female figure. A poet is a dreamer who has the power to transform his airy castles into dramatic visualisations, to dramatise his dreams in language universally comprehensible. In the beginning Peer is the despised dreamer who is worsted by Aslak in a wrestling match. Thereupon he determines to prove by the performance of some romantic deed that he is more than a silly dreamer. What the incapable bridegroom, the powerless little dreamer, cannot accomplish, Peer does without an effort. Like a goat he clambers up the sheerest rises of the slopes, carrying the bride Ingrid across his shoulders. For this deed he is ostracised throughout the country-

side. (This is probably an allusion to Ibsen's "Comedy of Love" which evoked a storm of protest throughout Norway.) But he soon sends from him the bride he so easily won. After the "Three Saeter-maids" (three unsuccessful compositions?) comes the turn of the "green-clad woman" with whom he begets "an ugly brat," in all probability a symbol for another literary failure ("Catiline?"). The recollection of this abortive creature disturbs Peer's relationship to Solveig. The "green-clad woman" leads him to the "old man of the Dovre" who tries to change him into an animal. All the commentators have recognized in the scene with the trolls a representation of ugly passions in the poet's soul. The old man of the Dovre wants to take out Peer's right eye and change his left eye. He should no longer see the world double (bi-polarly). I refer the reader to the many duplications in this play: the two mothers, Aase and Solveig; the kindly pastor who delivers the funeral oration and the pastor as the devil (the "lean person" dressed in pastor's garb). But the transparent images. The singing Memnon-statue furnishes us again with a poet insists on retaining the undistorted vision of the "right" eye. He gets away from the realm of the trolls after he has fought it out with a big deformed creature, the great Boyg, from whom he is saved by the power of belief (church-bells and pious songs). The Evil One personifies, here as in "Faust," the second ego, "the other fellow." He is "I myself." The tolling church-bells are of course in Peer Gynt's own heart. (There is here a tempting parallel to Gerhart Hauptmann's "Sunken Bell.") The "crooked one," the great Boyg, is also the personification of homosexuality. We may recall here that in Luther's case the homosexual impulses were always "projected" outward and visualized as the devil. That accounts for his many visions of the devil in the privy. Mephistopheles also seems to serve a similar personification.

All doubters suffer from this sexual bi-polarity. They are half male and half female; they doubt their masculinity. The great Boyg whom the poet has to circumvent can not harm him. "He was too strong. Women stood by him." One who surrenders to heterosexuality can save himself from homosexuality. (I have found proof that a Don Juan is a latent homosexual who has fled from the masculine to the eternal feminine).

Just as Ibsen fled from the cold North to Rome and to Sorrentium, so Peer travels South after his American episode. In America he sold idols to the Chinese but pacified his religious conscience by sending out missionaries at the same time. His money complex—which is sufficiently significant to merit separate consideration—his belief in his great historic mission (the transformation of the desert into a sea,—the desert waste of his heart is dominated by a fructifying conscience!), the belief in his prophetic mission, are presented in

duplication, this time of Solveig's song. The lost one too may again raise himself to the loftiest heights. ("From the demigod's ashes there soar heavenward birds full of song.") He had once again freed himself from oppressive censuality (Anitra—the woman ,the southern muse—a foreshadowing of "Emperor and Galilean"). But the sphinx, this uncanny dual being, reminds him of his unhappy dual sexuality. The sphinx is the duplication of the great Boyg; the Memnon-statue, like the old man of the Dovre, wants to deprive him of one eye because it wishes to kill in him his sense of the pleasures of the moment. Speaking of the sphinx, he says:

> "Why, of course it's the Boyg whom I once slew.—
> The self-same eyes, the self-same lips, the same calibre;
> Ay, so that's it, Boyg; so you're like a lion
> *When one sees you from behind* in the light of day!"

Here too we see the prospective tendency of the poem. Ibsen becomes the phophet of a new world,—he becomes the Northern Sphinx who offers the "coming masters of critical exegesis" a hard nut to crack. (Concealed within this nut, as we learn in Act I, is the devil.)

But the dream shows the poet the impossibility and absurdity of his plans. Whither do they lead? To the madhouse. But is not the whole world a madhouse if one looks at the ridiculous doings of mankind from a higher station? Those who consider themselves wisest, e. g., Professor Begriffenfeldt, are nearest to madness . . . .

The dream realizes his mission as prophet and adviser, as interpreter and leader. It brings the poet back to his home. Once again it shows him in two instances the paltriness of his soul: in the conflict with the cook and in the man who chops off his finger to escape military service. Is not he himself a coward who has withdrawn from his fatherland (Norway)? Had he not crippled and unmanned himself? (Of the man without the finger it is said:

> "His voice was weak, his bearing was *unmanly*,
> He spoke his mind abashed and faltering.")

Peer Gynt calls him "my kinsman in spirit."

The pitiless self-scrutiny, the terrible self-judgment, continues. The bulb is peeled, layer by layer, and the kernel is—worthless. He cannot continue so. He must remold and transform himself. Peer had been a button-molder. He himself undertakes the difficult task of rebuilding his ego in the fire of suffering and creative labor. He wants to be pious again. ("I ought to go through the Bible again!") He must return to the source of his power, to his home. ("The gray-head again seeks shelter at the mother's breast.") His home has

been faithful to him. Here was his kingdom. He is Norway's first poet. The rivalry with Björnson terminated in his favor. There had been two pretenders for the throne; now there is only one king. How this poet must have hated his northern rival! From envy, says Goethe, the surest refuge is found in love. Ibsen too found his salvation in love. His hatred was only the negative expression of his love. On his seventy-fifth birthday Björnson called on ihm to congratulate him. Ibsen, his eyes brimming over with tears, embraced Björnson and gave utterance to the memorable words: "You are, after all, he whom I have loved best." And there may be some significance in the fact that his son Sigurd married Björnson's daughter Bergliot. Aslak the smith and Peer Gynt have become one!

I have given expression to only a few thoughts which others have probably conceived more clearly and better. I am not acquainted with all the literature that has grown up around Ibsen. My hope is, however, that one or other of these thoughts may have thrown light on at least a few dark placts in this wonderful poem.

(*Translated by S. A. Tannenbaum*)

Notes on Sex Aberrations

A Melico-Legal Study*

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Looking at life from the teleological point of view, and this is the only view in harmony with human logic (the normal human mind cannot conceive a purposeless intelligent action), the god of organized nature seems to have one aim only, one purpose,—the germ cell. The everlasting force in life is represented by the germ plasm. The somatic cells represent the mere physical frame, a temporary, a constantly decaying abode for the reproductive cells. The germinal cell is the all important thing in life; it is the element transferred from generation to generation, from age to age. The somatic cells, representing the bricks of the temporary structure called body are of value only in helping the germ cell to its full development. When the object of the species has been accomplished, the soma can go. The individual is left to his fate and then deserted. The somatic cell is destined to a temporary existence only; the germ cell may

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attain immortality. Within the organic edifice, the soma, the somatic cells have to furnish the food, heat and energy necessary for the growth and development of the germ cell. When the latter needs no more the host, when the last germ cell has outlived its usefulness, the host decays and dies. Sex is therefore the primary modality of life.

While the host is alive, he grows, expands and develops. Hence the two main impulses in life are the preservation of the kind and the growth and expansion of the host, or the preservation and evolution of the individual. Impelled by a psychic cryptic urge, the soma is bound upon growth, expansion, advancement and improvement. This psychic urge, this inexorable force, is at the basis of organic evolution from the amœba to man.

Has evolution attained its pinnacle in man? Has the limit of evolution in the intellectual capacity of man been reached? Is the end in the thought of the creative divine force fulfilled, or will a higher animal than man appear on this plane? Is creative evolution to go on till the end of time? Who can tell? who can penetrate into the mind of the all-directing spirit? If man, destined to die, is the last step in the evolutionary scale, then life, civilization and culture are sheer vanities. If man is the only aim, what an insignificant purpose for the great machinery of the universe!

Still, judging by the pathology of the generic sense, it would seem that the acme of organic evolution on our planet has been reached in man; it would appear that the super-man will never arrive. Degeneration has already set in in the realm of sex—which is the very aim of life. Even the sex motive has undergone a certain change in man.

Man is the only animal who embraces his mate without any conscious regard for propagation, or even with an intent inimical to propagation. The true function of his conjugal activity is seldom wholly germinative. Man is also the only animal in whom the most peculiar and the strangest sex-aberrations are met with. The price of civilization, culture and refinement is the degeneration of the sex sense. Deterioration of the impulse of the preservation of the kind, the only apparent end the creative Spirit is aiming at, has set in among the most cultured nations of the globe.

The strangest aberrations from the normal sex-aims and the most shocking to the esthetic sense of the refined normal individual are the perversions known as exhibitionism, fetichism, masochism and sadism. The sufferers from these perversions are mentally abnormal and not seldom come in conflict with the laws of the state. Still, the authorities of the law do not always recognize that these perversions are not vices which have to be corrected in prisons, but are

biologic deficiencies, usually of a congenital disposition, that ought to be treated in asylums.

Such cases, therefore, deserve to be made known not only to the profession of medicine, but also to the profession of law, to supply with light those entrusted with the enforcement of law and order, be they judges, attorneys or juries.

Exhibitionism

In the four perversions which will be discussed in this essay, the transition from the normal to the pathological is almost imperceptible. Exhibitionism, e.g., the most innocuous of the four aberrations, is a normal feature in the sex-play of all higher animals. Either sex tries to show off in the presence of a mate. In the feathered tribe it is the male who charms his female by his beautiful plumage and song. In the mammals the male exhibits his strength, prowess and courage before his female, qualities which serve him at the same time to defeat his rivals.

In all higher animals, especially in mammals, a certain exhibitionism is also required from the female. The specific male organ in most of the mammals is ordinarily not in the priapic condition necessary for penetration of a soft elastic tube having a strong circular muscle at its orifice. It requires a certain specific excitation, emanating from the female, to bring the specific organ to the required state of rigidity. This excitation is gained through the sense of smell. The female in all the higher animals emits a certain secretion from her specific organs which serves to bring about the necessary excitation. At the period of heat this emanation is especially pronounced.

In man, with his erect posture, the transmission of the female genital odor has become well nigh impossible, and the sense of sight had to assume the transmission of the necessary excitation (Talmey, *Amer. Medicine,* April, 1918). Man's erect position has eliminated the olfactory sense as a distance receptor and has substituted in its stead the visual sense in the primary stage of the sex-game and the tactile sense toward the end of the play. The nudity of the female has the primary exciting effect upon the male. Woman knows instinctively that man is captivated by her nude charms. Hence, from time immemorial the human female tried to charm her mate by beautifying her body and by exhibiting her charms to the gaze of men, as far as custom and propriety will allow.

The transition point between the normal exhibitive tendencies and pathological exhibitionism in the female is not strictly defined. Especially since the pronounced anomaly cannot so easily manifest itself in her as in man. Her genitalia proper are either within the abdominal cavity or hidden from sight by the thighs. The female exhibitionist has to exhibit her mammae,—and these

are more or less exhibited even by the normal woman, at the dictates of fashion. Modern woman's dress practically denudes her. Hence the borderland between normal and pathological female exhibitionism is very wide.

Not so in the male. He does not need to excite his female by his bodily charms. Hence, normally, there are seldom found any exaggerated exhibitionistic tendencies in the male. On the other hand, the male exhibitionist can easily expose his erotogenic receptors to intensive stimulation, and this unusual action stamps him immediately as abnormal. The anamnestic knowledge that the mere exhibitive action often leads to a complex orgasm with or without masturbatic manipulations, contributes to the possibility of a correct diagnosis. In recent years the conditions before the courts have been considerably improved in this respect, as the following cases show:

A man, 50 years of age, happily married, father of two children, well connected socially, proprietor of a good business, rich and intelligent, is normally very modest and would not even enter his wife's bedroom unusually exposed. Still he was brought twice before the courts for having exposed himself in elevated trains before pretty young women sitting opposite him. He was found in trains going in an opposite direction to his home. In court he claimed he was unconscious of what he was doing and was acquitted.

In another case the patient was also acquitted.

A college professor, 50 years of age, married, no children, would come home from college about 3 p.m. while his wife was in business downtown. Upon his arrival home he would place himself before the window and masturbate in such a position that persons living in the opposite house could not help observing his antics. Brought before the court, he claimed he was oblivious of the whole performance and was acquitted.

Fetichism

As in exhibitionism, the borderland between normal fetichistic sex manifestations and aberration is not easily defined. It is often very difficult indeed to tell when the normal ceases and the pathological begins. An admirer who, returning from a ball, presses to his lips with great fervor the rose she wore on her breast, makes a fetich of that rose. The newly-wed lover who, forced to leave her for a while, takes along her handkerchief and, alone in his hotel, presses it to his lips, makes, strictly speaking, a fetich of his young wife's apparel. Still, neither of these is abnormal. But when the lover stealthily takes with him the shoe she wore on her pretty foot, the action borders on the abnormal. When finally the lover uses her rose, handkerchief, or shoe to induce orgasm, with or without masturbatic manipulations, the action has reached the stage of fetichism.

The admirer charmed by her long blond hair, or heavenly blue eyes, or rosy

mouth, small face, slender figure, small hands or feet, is in the domain of normal love. But when the charm of female hair leads him to cut off stealthily a girl's braid in the street, the act is motived by erotic fetichism. A man who is unable to have intimate relations with a woman unless she is lame, cross-eyed, or hunch-backed, is suffering from the anomaly of fetichism.

In women fetichism manifests itself, as a rule, quite differently than in men. As in exhibitionism ,owing to woman's anatomical structure, different parts of her body are exhibited than in male exhibitionism, so in fetichism, owing to the different psychology of female clothes, its manifestations in the female deviate greatly from those in the male. The female rarely makes a fetich of male apparel. She makes a fetich of the entire man. Hence her malady is seldom recognized even by physicians. Her inclination is given the prosaic name of infatuation and then dismissed as normal. Yet, if man's infatuation with the hunch-backed woman is abnormal, woman's infatuation with physical, moral or cultural inferiority cannot be considered other than pathological. If a pretty, refined, cultured woman, with high social family connections, falls in love with an insignificant individual, descended from a family of low station, becomes infatuated with a moral imbecile, such infatuation partakes more of the abnormal fetichistic than the emotion of the man who makes a fetich of lameness. The normal woman looks for a mate with superior mental and physical qualities. If a wife, married to a superior man, leaves her husband and her children to associate with an inferior man, the latter may be said to exercise a fetich-like charm over her, as in the following two cases:

Mrs. M., 35 years of age, mother of four children, tainted by heredity (her aunt died in an insane asylum), is descended from one of the oldest New England families, proud, self-assertive, and of determined character. Her husband is of the same age, 35. The couple began their married life on an estate in Connecticut, one and a half hours by train from New York City, removed from all neighbors except the homestead of Mrs. M.'s parents. The mother-in-law and her two sisters-in-law were the only company of the young bride. The mother-in-law, being of no less a determined character, a clash soon took place between the two women. Placed between the warring wife and mother, Mr. M. thought the best way to escape the dilemma was non-interference. This angered the young wife, who thought it her husband's duty to take her part. This constituted the first grievance of the young wife.

Another grievance was a certain incompatibility in their sex life. Either Mr. M. is suffering from a certain sexual wakness resulting in ejaculation praecox, or Mrs. M. is suffering from orgasmus retardatus. The wife confessed to her husband that throughout their entire married life she never had experienced a complete orgasm. This was the cause of a certain sub-conscious resentment and made her less inclined to marital relations.

The proud, determined young woman seems to be masochistically inclined and admires determination, brutal force, and even cruelty in the man she loves. Her husband is just the opposite of what she admires in men. A cultured, college-bred man, brought up by a determined mother to respect and to do homage to the female sex, he would not think of contradicting his young wife. Living in affluence, he always fulfilled every wish of hers. This yielding trait of his character was another cause for a subconscious grievance.

Owing to the extreme respect Mr. M. had for womankind and for his young wife in particular, he considered it beneath her dignity to be made love to as to an ordinary woman, and failed to woo her. He therefore came home from his office in New York, three evenings in the week, and, tired from his engineering work and travel, would sit down and read the papers quietly without giving his company to his wife. In the winter the family lived in their country home in the South, and Mr. M., living in New York City, went every month only for a few days to see his family.

Four years ago, while in the South, Mrs. M. made the acquaintance of a young chauffeur, B., now 26 years of age, nine years her junior, employed by one of her neighbors. She soon began to admire the young man for his force of character, determination, and manly brutal force, for knowing how to steal a kiss forcibly from a struggling girl, and she began to confide to him her troubles and grievances. These confidences led to a certain infatuation. When Mrs. M. returned to Connecticut she induced her husband to engage the young man as their chauffeur. The husband, being absent from home most of the time, she was continually in B.'s company, and the propinquity did not fail to exert its influence. When Mrs. M. fell sick, B. was constantly around her and helped in the nursing, and she attributes her recovery to his ministrations. In this way her love for B. grew to such an extent that she openly informed her husband that she could not live without B. and that if he were sent away she would take her children and leave her husband. Fearing his wife's determination, Mr. M. kept B. in his service until the latter was drafted for the army and sent to France, where he remained a year. During this time Mrs. M. kept up a correspondence with the soldier and showed his letters to her husband. The letters shown him were of an innocent nature.

When the soldier returned from France, she met him at the dock. But he did not go to live with her. He went to live with his own family in New Jersey, and took a position in New York with another family. Still Mrs. M. is after him with letters and invitations, and B. is often journeying to see her. B. claims that he never had any intimate relations with her. The husband is not sure of that. Anyhow, since the armistice, or nine months previous to Mr. M.'s consultation with the writer, Mrs. M. refuses to have any marital relations with her husband.

In culture as well as in physique, the husband is the superior man. Mr. M. is of the blond type, slender, tall, about six feet. He has a handsome, kind face. He is a prominent engineer, educated in the best colleges, and independently rich. B., on the other hand, is of the dark type, about 5 feet 5 inches tall. He is more stern, of the bulldog type, ready to fight on the least provocation—he offered on one occasion to lick the head off of the brother of Mr. M.—and has only a common school education.

Now, the fact that a cultured, refined, proud lady of superior ancestry, can forget her duties toward husband and children and prefer an inferior, every-day man, without any superior qualities to speak of, stamps this infatuation as abnormal, fetichistic. But the main pathognomonic sign of the perversion is the brazen announcement to her husband that without her fetich she would not stay with him. This reminds one of Mangan's case (Talmey, *Love*, p. 268), in which the woman frankly told her husband that she would kill herself if she were not allowed to live with her fetich for at least six months.

In our second case the husband is kept in ignorance about his wife's infatuation, but in other respects it is even more peculiar than the former case.

A young man, L., 30 years of age, of foreign birth, married to a dissolute girl, but not living with her, insignificant in appearance, short, skinny, with a face reminding one of our anthropoid ancestry, ignorant, almost analphabetic, a drug fiend, a gambler—in short, a man belonging to the moron class—only efficient in his trade as a chauffeur, crosses the path of a prosperous lawyer of good repute, a nice looking man, a head taller than L., a graduate from one of the best colleges of the city and from a law school. The lawyer tried to help L. on his feet by giving him small jobs when his automobile was out of order. This auto is run by the lawyer's wife, a handsome woman, 38 years of age, born in this country, mother of two boys, aged 17 and 12. The auto needing repairs often, this lady was often thrown into the company of our moron, and in time became desperately infatuated with him. She invites him to her home, to eat at her table, under the pretense of keeping him out of mischief. She often lets him drive her car and tries to be in his company as often as possible, under the pretense of watching over his morals. Scarcely has her husband left his home for his office in the morning when she calls up her little moron and invites him to call. Then she feeds him, plays with him, dances with him, etc. She buys his clothes, underwear, shoes, etc., for him. She cannot stay away from him longer than a day or two. For this reason she refuses to live in the country in the summer. When she makes a trip with her husband to the country she runs to the first store with a long-distance telephone and calls up her little moron, to hear at least his voice, which is anything but beautiful. Even in the city she calls him up by phone as often as possible. When she hears that he has communicated in any way with his dissolute wife, she makes a scene, under pretense of watching over her ward. When he drives her car, no matter who and how many friends are present, she has no eyes or ears for anybody else but for her moron. The discussions of her husband with his educated friends annoy her, but the silly prattle and raucous laugh of the moron is music to her ears.

This woman is not descended from as refined a family as the patient in the first case, still she has been living eighteen years in refined surroundings, with a refined husband and refined friends. Yet she got so attached to this moron that she herself is getting frightened by her bondage. An insuperable voluptas, disgusting to herself, draws her to the moron, and she is constantly tormented with self-reproach at her inability to break away from him. In her moods of depression she even tries to commit suicide.

The eccentricity of such an infatuation, incomprehensible to normal people, stamps it, at the first glance, as pathological, fetichistic. Pathological fetichism is connected with physiological love by gradual transitions. It is frequently impossible to sharply define the beginning of the perversion. It is normal to be partial to one or another man and to exaggerate his perfections to such an extent that other men become insignificant in comparison. But a woman makes an idol of physical and mental traits which every other normal man or woman recognizes as pronounced faults, if she idolizes and deifies a moral and intellectual degenerate,—such an infatuation ceases to be normal and becomes pathological.

Similarly when a person makes an idol of the excrements of an individual of the opposite sex, the perversion is apparent even to the layman. It is quite normal for the impassioned lover to magnify the charms of the mate he worships. The female nates and the mons veneris have always exerted a pronounced esthetic charm on sculptors and painters, as well as a great erotic attraction upon normal men and poets.

"Show me a hill where smiling love doth sit
Having a living fountain under it"

sings the poet Herrick of the mons. The sexual fetich of the nates and the mount is still within the physiological limits. Even the vesical and anal orifices, through their propinquity to the summa libido, may assume a great importance with the passionate lover and still be within the limits of normal love charms. But the fetichistic attraction of the excretions themselves is an aberration of the sex sense. The creation of an excretory fetich is pathological. The layman would call such a man crazy.

In scatological fetichism, the patient, overcome by sexual rapture, sees nothing disgusting in the female's cystic or alvine excrements. Under the influence of passion the disgust is inhibited in olfactory or gustatory fetichism. The excrements are emotionally toned and idealized as being a part of the beloved. Through the anatomical relationship of the three orifices, the excretory centers take on a certain charm from the irradiations of the sex center. Normal men, if they do not repress the thought at all, think with a certain repugnance of the propinquity of these parts. With the fetichist the scatologic sphere exerts a shuddering charm, and through the association of ideas awakens copro- and uro-lagnic desires.

This aberration manifests itself in an olfactory or gustatory attraction to the stercoraceous and micturitional obscenities. "Immo nec ipsum amicæ stercus fœtet," says Burton (*Anatomy of Melancholy*, Part III, Sec. II, Mem. III, Subs I). Of the Emperor Caligula it is said, "Et quidem stercus uxoris degustavit." Through these coprophagic acts the inverts experience the highest libido.

Masochism

The coprophagic act is not always due to fetichism. Not seldom the body entrancing ecstasy during such acts is based upon masochistic tendencies. The differential diagnosis between scatological fetichism and the scatological variety of masochism is not always easy. In both perversions the excrements acquire a symbolic fascination and attractiveness and serve to modify the character of the end-pleasure. But it may be laid down as a rule that when the excrements themselves become the object of the attraction, without any regard to the individual from whom they emanate, or even in the absence of this individual, when the desire is "urinam bibere et fæces edere alterius generis personæ," without any reference to the scatological process itself, then the coprophagia is based upon fetichism. But when the act of micturition or defecation itself is regarded by the patient as essential to the attainment of an orgasm, then the most conspicuous etiological motive for this variety of scatologia is masochism.

In masochism any humiliating service, or rather symbolic service rendered to an individual of the other sex, or any degrading treatment at the hands of this individual, is an object of the highest desire. The special psycho-sexual constitution in scatological masochism is such that the humiliation connected with the act is expressed with a correspondingly greater abnormal intensity of the libido. Even cunnilingus (which in an ardent lover may still border within the limits of physiological sex-attraction) is not rarely based upon a glaring masochistic motive. In rendering her a service similar to the one the mother animal renders when she licks her newly born offspring clean of all impurities, he expresses his deepest abjectness to his mistress, especially during menstruation, when the sight of blood serves also as an outlet of his sadistic impulses (which every masochist harbors).

Overcome by sexual rapture, the masochist sees nothing disgusting in the act of licking his mistress' feet or toes. The sense of voluptuous enjoyment may be so intensified that he finds the greatest libido when mictio and defecatio is practiced on his face. The summit of humiliation is reached when the service consists in receiving the discharges in ore suo. The disgusting act of "defecatio feminæ aut mictio mulieris in os suum" represents for him his complete self-abnegation. The idea of being her slave, or doing every bidding of hers is so overpowering that he finds nothing obscene or disgusting in the practice. The nastier the act the more zest is added to his feeling. Si puella mingit aut purgatur in os suum, such acts are a sign of his abject slavery, and this subjugation is the very object of his desires. He is overwhelmed with emotion by these disgusting acts and he finds the climax of gratification in them. They culminate, as a rule, in spontaneous ejaculation. The desire for urolagnia or coprolagnia recurs at regular periods.

The fascination lies in an emotional symbolism, not in a sensory perversion. The scatological masochist feels a disgust just as the ordinary masochist (who finds his supreme gratification in being whipped or caned by his or her lover) feels the pain. While writhing under the blows, while the skin is covered with painful weals, he is trembling with delight. The same is true of the scatological masochist. The senses of smell and taste are intact, but the anal and cystic activities produce mingled feelings of shame and pleasure, and the greater the disgust the higher is his rapture.

The obtainment of pleasure from pain or from disgust is a derivative of the normal sex-attraction. In the normal love game between the sexes certain masochistic as well as sadistic elements are constantly met with in both sexes. During the preliminary or wooing stage of the game, the male is the suppliant, and the female controls the situation. In the final stage, sexual potency is associated with the conquest of the female. In the primary stage it is the function of the female first to excite the male and then to resist a too speedy conquest. This female coquetry, met with in all higher animals, serves the enhancement of the priapic condition of the specific male organ, thus enabling it to overcome the force of the constrictor cunni. To overcome the female's resistance the male has to cater to her whims. Apparently he is the aggressor, but physical force is out of the question in the sex duel. No animal has ever been forced to the carnal embrace by physical force. The animal does not rape his female; he woos her. So does the normal man. The female animal does not admit her mate during the periods of gestation and lactation, when the sex-urge is almost extinct. Woman constitutes an exception. Although normally her sex-urge is also at a minimum level at these periods, she admits him to please him, but he has to woo for her favor. He has to put her into a receptive mood at any period of her life. Icy frigidity makes the man's sex relations impossible. Hence he has to use strategy to overcome her coquettish resistance. He has to render her certain services which are comprised under the name of gallantry. When he hastens to pick up the glove she has accidentally dropped, or when he helps her in or out of a car, opens the door for her, etc., he actually renders services to his mistress which a slave would render his master. The very name mistress connotes reign. While rendering these gallant services certain emotional over-tones, started possibly at a previous spontaneous experience of the summa libido, are again set in vibration and the bodily reverberations awaken in him a kind of fore-pleasure.

Hence a certain worshipping at the feet of a mistress is desired by any normal man. The symbolic submission sweetens the love play in the man. In the woman the rule over him renders this stage highly pleasurable, and she is anxious to prolong it as much as possible. This explains why most women are anxious to rule. The normal woman desires a man as a being over whom she

can exercise her imperial sway by bestowing upon him the greatest physical libido through the possession of her own person. Hence, sadism being the gratification of imposing one's will on others, in the primary or wooing stage she is the sadist, he the masochist. At the final stage the rôles are reversed.

At the culmination of the play it is the male who has to supply sufficient physical force to overcome the anatomical obstruction. The sex embrace, therefore, represents a veritable forceful subjugation of the female. During this subjugation the mates experience the highest libido. Hence certain emotional overtones, irradiating from this experience, soar also over the subdual itself, and subjection in general is not seldom the cause of certain libidinous feelings. Hence certain masochistic traits are met with in normal female eroticism. The very thing she appears to resent causes thrilling experiences. Subconsciously she expects from the submission the highest libido in human experience. The male, too, knows subconsciously that after her subjugation, there will come for him, too, the highest rapture. Hence he longs for mastery, she for submission. Ovid knew this when he sang:

"Vim licet appeles, grata est vis illa puellis."

Hence normal love is ambivalvent; it embraces the despot and the slave, tenderness and cruelty in both mates. In the wooing stage she is the sadist and cruel, he the masochist and tender. When the preamble terminates and the end act begins, he plays the despot and she the slave. Both mates, therefore, normally harbor in their amatory emotions sadistic as well as masochistic elements. When one or the other of these traits is pathologically accentuated, the individual is said to suffer from the perversion of sadism or of masochism.

If the desired submission ceases to be symbolic and becomes actuality, the individual is suffering from masochism.

The pronounced masochist has an abnormal desire to be subjected to the will of the mate. Humiliation by the mate has a peculiar charm and fascination for him. He revels in the idea of being treated as a slave by his mistress. The performance of the most humiliating and disgusting services has a subtle charm for him. Groveling at her feet, awaiting her orders with a kick of her foot to do things he dislikes, causes delightful feelings. He finds intense delight in the sense of being thus possessed. He delights in the thought of his own degradation and physical suffering. Suffering excruciating pain and torture at her hands is a fascinating experience for him. Thrills of delight pass over his body when she applies the whip to his naked flesh. His delight in shame at her hands goes so far that the most scatological performances give him great pleasure. The monstrosity of the act heightens his libido, as the following cases demonstrate.

A young man, 35 years of age, indulged in cunnilingus upon a puella publica only immediately after her minctio urinae. His orgasm was aroused only by the smell and taste urinae.

The pathological sign of this case lies in the fetichistic attraction of urine. Cunnilingus, as such, is still within the domain of normal sex attraction. But cunnilingus in combination with the attraction the urine had upon him, stamps the patient as a masochist.

A man of 50 used to take two puellas publicas of the lupanar into his bed, and while indulging in coitu cum una would commit cunnilingus cum altera.

This case looks more vicious than pathological. But the fact that the patient is impotent but for the simultaneous cunnilingus stamps the case as pathological, masochistic.

Another man, 65 years of age, widower, would take duas puellas into bed and, lying nude inter eas, would alternately perform cunnilingus on both. His orgasm reaches a higher intensity if he scents menstrual blood.

The last mentioned feature shows that the case is pathological and not merely vicious. All these cases still harbor a certain fetichistic trait in their behavior, but the masochistic element is the prevailing feature. In the following case masochism is the main feature.

A proprietor of a large inn, 50 years of age, married, father of three children, educated, member of several prominent clubs, is perfectly normal in his relations with his own wife and with other women whom he keeps in ignorance as to his anomaly. His perversion consists in practicing cunninglingus upon meretrices of his hostelry just after they had consorted with their patrons. Genitalia puellarum lambit et alterius viri semenin ore excipit. The taste and smell alterius viri seminis induces a greatly intensified orgasm. He is also given to the practice of paederastia cum pueris 16 to 20 years of age. He was arrested for cunnilingus cum puella 14 years of age immediately after she had been raped by another man in his hotel; for lack of corroborative evidence he was acquitted.

All these peculiar cases of cunnilingus contain a certain fetichistic element in them, although the masochistic trait is also pronounced. Especially in the last case masochism seems to be the only basis for the pervert's action. The humiliating service consists in saving her the trouble of cleansing herself. In the following cases masochism is the only basis for the anomaly.

A man of great wealth has furnished a sumptuous apartment for a beautiful girl whom he regularly visits once a week. He requires her to strip, and then, kneeling before her, sucks her toe till he experiences an orgasm. Thereupon he dresses and leaves her. He never has any carnal relations with her.

The following two scatological cases have reached the summit of masochistic humiliation and of abject self-abnegation.

A man 60 years of age, widower, keeps a woman of 30 in a furnished apartment, and visits her about once a week. She has to disrobe entirely. After he has taken off his own clothes he fondles her and plays cum mammas for a while. Thereupon he lies down on the floor and she, statnding over him, mingit in os suum. This induces orgasm.

The other case is that of a single man, 25 years of age, druggist, who visits a certain lupanar every two weeks and takes one of the inmates with him to a separate room, supposedly to consort with her in the normal way. Instead of this he strips and lies down. Puella, also stripped, purgatar faeculentia in os suum. This induces orgasm. He never has any other relations with her.

The extreme interest of each of the last two patients is not in the excrements as such, but in the act. The service he renders at these disgusting acts is symbolic of the acts of a slave to his mistress. The emotion represents the accentuation of male submission during the wooing stage of the love game.

Sadism

If the oppressive desire of the male and the submissive longing of the female at the consummation of the sex rapture are pathologically emphasized, then the female becomes a masochist and the male a sadist. Since this stage of the sex game is the most essential, most masochists are found among women, while sadism is mostly met with among men.

Sadism is the most important sexual aberration from the social point of view, because it leads to assaults and not seldom even to murder. The anomaly of sadism consists in finding satisfaction in subjecting one's mate to cruel treatment. The cruelty is sometimes only the preparation for the final act and serves to intensify the character of the end lust. Without the cruel preparation there is no erection at all; if there be a weak erection, the sadist finds no libido in the sex embrace.

As mentioned above, the anomaly is mostly found in the male, because it is he who plays the active part in the final act of the sex game. In normal love the female has the mastery of the situation during the wooing stage. She has to be wooed into a receptive mood. Once the hale has been received, he becomes the master. He has to apply a certain force to overcome the musculus constrictor cunni. Now force and cruelty are twin-sisters. If the female mastery of the wooing stage or the male mastery of the final stage is greatly emphasized, sadism is near.

The theory that love is cannibalism and therefore partakes of the emotion of cruelty can have no bearing upon the anomaly of sadism, even if the theory

itself be true. Judging by analogy from spider and bee, in whom the male pays with limb or life, the price for the privilege granted him, it is the female who represents the cannibal. The act of the female is anabolic, that of the male katabolic. She absorbs to her own use and benefit a part of the male's vital substance. He leaves the scene empty-handed and a loser. If love be cannibalism, the female ought to be the only ardent lover. The phago-sexual trait dwells in her, and sadism ought to be more frequently met with in the female than in the male. But just the opposite is the case. The pronounced sadists, those who do not stop at assault and murder, are mostly found among men.

The other theory that the anomaly of sadism represents the atavistic cruelty of primeval man, to whom the infliction of suffering upon others afforded extreme pleasure, also rests on legs of clay. Since when does the beast inflict suffering upon its own mate? Where the myth of the prehistoric male knocking down the female with a club and dragging her to his cave to mate with her originated, it is hard to tell, but it surely did not originate among the discerning. In no period of human evolution could the club have played such an important rôle in the sex relations of man.

In the pre-human stage when the homosimius or man-ape, like his nearest cousins, the outang, chimpanzee and gorilla, lived on trees, he surely did not make use of the club to win his mate. Like the other anthropoids, he lived in strict monogamy with the mate he secured at the first period of rut by wooing her. Animals woo their mates; they do not club them into submission. When the near man assumed the erect posture and became a terrestrial hunter, he lived in packs, like hunting wolves, and like the wolf he lived in strict monogamy with the mate he gained by kind wooing among the females of his own pack. The paleolithic hunters had no occasion to club their wives.

When, with the invention of bow and arrow, the separate couples took up separate abodes in caverns and grottoes, the mother group was formed and matriarchate prevailed. The males mated with the females of their own group. The female ruled the group, and if any clubbing was done at all, it was the female who did it.

During the exogamic punaluan stage, it was the male who left his clan to join the clan of his wife (*Genesis,* II, 24). Thus, clubbing her into submission was entirely out of the question. The females of other clans, taken as prisoners in raids and wars, became the property of the entire clan, and their submission produced no sexual overtones. If the female captive participated in the mating establishment, she fared no worse nor better than if she remained in her own clan. As a gentile woman, i.e., as a woman of the same gens or clan, she also was the wife of all the males of the gens, as every male was the husband of all the females of the clan . Hence the capture of females in war had no sex

relationship at all, and could not transmit such emotional experiences to later generations.

Under the patriarchic family, the captive or bought women became the slaves of the gentile wife, who made her slave the concubine of her husband, as related of Sarah, Rachel and Leah (*Genesis,* XVI, 3, and XXX, 3, 9. Anyway there was no clubbing of the gentile wife, and the gentile wives formed the greatest majority. Hence cruelty could not have been transmitted to future generations by these means.

The entire atavistic theory, therefore, seems to be based upon faulty observations among a few savage tribes in the wilds of Africa or Australia, who are not at all the survived representatives of primitive man.

Sadism in the male is simply the pathological emphasis of the love of force which he exercises in his active participation in the love game, and sadism in the woman is an accentuation of her desire to rule the man during the wooing stage. Coquetry includes an element of cruelty. In sadism the coquette finds a fiendish delight in the triumph of physical force. She reaches the point of adequate satisfaction when she can assert herself by causing her mate cruel pain. The sadistic male attains the physical culmination when he is allowed to chastise his mate. Holding her down forcibly and applying the whip unsparingly to her bare flesh affords him thrills. A thorough thrashing of his wife heightens his sensations. He finds the climax of libido and triumph in inflicting cruelty on an individual of the other sex. If he be at the same time homosexually inclined, cruelty to either sex and even toward animals will give him immense satisfaction. The mere act of cruelty, witnessed only by him, may cause extreme libido and seminal emission. In some cases the cruel act is necessary as a preliminary to any sexual activitity, as in the following two cases:

A man, 47 years of age, was always normal in his sex life until his potency began to diminish. From this moment he would force his wife, by beating her, to stand before him, both being stripped, to masturbate him. After a while his wife left him and sued for separation.

Another young man of 30 would strip his wife and beat her cruelly before every sex embrace. Only after so doing would he be able to consort with her. This young woman, too, left her husband and sued for divorce.

Not all such cases end in this way. When it happens that one of the mates is a sadist while the other is a masochist (and such individuals are, as a rule, on the lookout for each other) the couple may consider itself happily mated.

These four perversions concern not only the patients but the community at large, and are therefore of vast importance from a medico-legal point of view. The scarcity of literature on sexual aberrations justifies the publication of such cases. Their knowledge is of special importance to the jurist. Almost all perverts sooner or later come in conflict with the law. In fact, most of the cases become known only through legal proceedings.

The exhibitionist rarely or never consults a physician. The latter, therefore, never comes in contact with the exhibitionist except in insane asylums, and the deranged men and women who expose themselves before the passing physician or nurse in these asylums are not exhibitionists in the strict sense of the word. Their exposure is meant as an invitation to an embrace. The real exhibitionist is not looking for coition! he experiences erotic ecstasy in the mere exposure. The pervert is rarely seen by the physician, but he is not seldom arrested for disorderly conduct, and in this way his anomaly is revealed to the world.

The same is true of the fetichist. He is seldom in search for medical help. His anomaly becomes known when he is arrested for stealing a woman's handkerchief or for stealthily cutting off a girl's tresses on the street. Here again it is through the courts that his perversion is revealed.

The masochist as such, i.e., on account of his anomaly, rarely or never comes in contact with the courts. The masochist being the one who suffers and desires the pain, he will never make complaints before a magistrate, and the individual who inflicts the pain is, as a rule, paid for doing so and has nothing to complain of. But sometimes such individuals try to exact blackmail from their victims. When the latter can or will not submit any longer to the constant exactions, they are forced to notify the authorities, and the courts become cognizant of their anomalies.

The most dangerous perversion to society and the one which most often comes in conflict with the law is sadism. The sadist is often arrested for assault and battery. Not seldom such patients do not stop at murder, as Jack the Ripper in the notorious Whitechapel murdes.

The four perversions are, therefore, of great medico-legal importance and ought to be carefully studied by physicians as well as by jurists.

171 West 126th Street.

A Severe Case Hyperemesis Gravidarium

By Dr. Wilhelm Stekel

Vienna

A fairly well-developed young woman, twenty-three years of age, married eight months, pregnant six weeks, was suffering from uncontrollable vomiting. She was transferred to a sanitarium inasmuch as the internists and gynecologists had agreed that nothing remained to be done but to empty the uterus. Arriving there, an attempt was made to check the vomiting by artificial feeding; nothing but iced tea and iced milk were given her. Rectal feeding also proved of no avail, inasmuch as she vomited every five or ten minutes. She became very thin and her doctors feared for her life.

All this was told me by the house physician, whom the husband had requested to consult a nerve specialist. This physician knew, from a reading of my book on nervous fears, that I maintained that hyperemesis is always psychic and depends upon an unconscious resistance against the pregnancy. But my colleague hastened to assure me that he did not look upon the present case as coming under this heading, but was more inclined to regard it as an intoxication from the placenta. In this belief he was corroborated by his consultants, Prof. K. and Docent L. The urine was normal, with the exception of a slight trace of albumin.

While speaking to the patient's husband, also a physician, whose mother I had cured of a cardiac neurosis, I learned the interesting fact that the patient had already had an abortion due to hyperemesis a few months before. He assured me that she longed to have a child and was inconsolable at the thought that she would have to submit to another abortion the following day. I inquired whether there were any family squabbles and received the stereotyped answer that they were a very happy couple. Having been taught by experience to be cautious, I inquired what the relationship between the two families was. To this the husband hesitatingly replied that his parents had opposed the marriage; in fact, they had tried to break off the relationship. His mother especially was irreconcilable, and consequently he had not visited her for months. Only a few weeks before, however, he had paid her a visit at his wife's solicitations because (she said) he had just received his medical degree and ought to inform his mother of the fact.

He recalled that during this pregnancy his wife had not vomited quite as

much as in the former one and that the vomiting had been bad only during the past two and a half weeks. I suspected a relationship betwen this vomiting and his visit to his mother. (Hysterical women often express such desires as tend to give them a feeling that they are doing something heroic whereas deep down in their hearts they hope that the man will remain constant and not gratify their desire.) He was forced to admit that the malady had assumed dangerous proportions only since that visit, but that he had not suspected any connection between them.

I continued my investigation and found that the patient had repeatedly said that she was not holding him, that he was free to leave her any time he wished, that she is always ready to give him his freedom. (Such assertions always contain a kernel of truth.) I then inquired whether she had had any affair prior to her marriage and learned that she had been engaged to a physician and that the engagement had been broken. My surmise that the patient was still in love with the other man was confirmed, as it seems to me, by the fact that she is almost always anesthetic during coitus and that prior to her second pregnancy she had no pleasurable sensations in coitu. (This anesthesia in hyperemesis is an important symptom and manifests an unconscious resistance and an internal inhibition against the pregnancy as well as a hostile attitude toward the sexual partner.)

Then I was introduced to the patient, whom I found in bed in a darkened room, holding a cuspidor in her hand and looking very sick. I sent the mother and the nurse out of the room, informed the patient that during our interview she would not vomit and could not even if she would, and proceeded at once to tell her that I understood how unhappy her marriage was. I knew that she loved her husband and could not bear the thought that his family would not accept her. To all this she assented very energetically; her pale face flushed and her eyes sparkled. She assured me that she came from a very fine family, that her husband lived from her income and that it was through her aid and that of her brothers' that he had been able to study medicine; that she was not holding him and that he could return to his mother whenever he wished.

She also informed me that she had not completely forgotten her first fiance, although he was a very frivolous fellow. Neither was she reluctant to speak of her sexual anesthesia. She had the thought: "This business is the cause of numerous tragedies! For this kind of a so-called pleasure women leave their husbands!" She wished her husband would leave her alone.

Then I attempted to give her an insight into the psychic mechanism of her emesis. "You don't want to have a child because it will bind you to your hus-

band forever. You also wish to safeguard your freedom in anticipation of coming to some decision in the future." She admitted this. "Such thoughts have occurred to you, but your love for your husband was strong enough to overcome them." After some more explanations of this kind I invited the other physicians in and made the following suggestions: The patient was to be sent home from the sanitarium that very day; the nurse was to be dismissed; they were to realize that she was not sick and that the vomiting would stop after the hypnosis; that if it did appear once or twice it would do no harm; she was to eat whatever she wished; an abortion was out of the question; she was to begin that day with a meal of scraped meat and compote. (Milk disgusts her.) Then I hypnotized her by my method of sudden surprise and suggested that she would not vomit any more and that she must take pleasure in the fact of her approaching motherhood.

The result was amazing. Only two hours afterwards did she vomit a little, and then only a little mucus, but not the food that she had eaten. She returned home the next day. Three days later I found her at home in bed; so I re-hypnotized her and commanded her to leave her bed the following day, to resume her household duties and not to fail to make social visits.

A few weeks later I learned from her house physician that she was doing well, was going to the theater, the movies, took walks, was doing her work, was eating a great deal and vomiting very little. Remarkably enough, her appetite was rather peculiar; the third day after my visit to her she insisted that her husband get her extraordinary delicatessens, which he was fortunate enough to be able to obtain for her. To one who is acquainted with the peculiar organ-speech of the soul this craving of hers expressed a desire for something that was difficult of obtainment.

This case again demonstrates the significance of psychotherapy. How much wretchedness could be avoided if physicians could only bear in mind the psychic causes of such cases!

(*Translated by S. A. Tannenbaum.*)

Rope as a Phallic Symbol; "To Do Something" as a Sexual Symbol

By S. A. Tannenbaum, M. D.

To those who are still sceptical about the occurrence of symbols in dreams and about the analyst's ability to recognize such symbols, and to those who think that the patient's symbols are the suggestions of the analyst, the following dreams may be of interest.

Miss M., unmarried, professional psychologist, homosexual, is under treatment for the purpose of becoming heterosexual. The cure is progressing slowly but surely. One of her main motives is "sexual patriotism" and loyalty to her sex. One night she dreams that *a man in authority whom she knows* (and who represents me) *orders her to demonstrate her loyalty to the country by marching in the street three times a week* (she sees me three times a week) *and displaying certain flags. She obeys; and accordingly she and a lot of girls, all holding on to a good-sized rope, go marching down the street, she displaying the flags in her left hand. Then the girls scatter and she is left alone, holding on to the rope and saying "that's how much they care for patriotism!"* Discussing this dream, we note her resentment that women abandon their girl friends when they get married, i. e., they break away from the rope or bond that "holds them in line" (a splendid example of a visualised locution!) She is willing to fall into line, i. e. to become conventionally heterosexual. After considerable discussion, she suggests that I interpret some of the symbols in the dream, if there are any. I decline to do this as unscientific and bad technique. Finally I suggest that inasmuch as a rope is often considered a phallic symbol, she might start a chain of associations with that idea. She at once balks and emphatically asserts that rope never suggested phallus to her. Questioning her does not overcome her resistance to the knowledge. I then remark that here then might be an instance of what Jung would call an inherited symbol, a doctrine in which I put no stock. Thereupon she remarks that she too is convinced that a dream symbol must once have been a conscious symbol. I nod approvingly. And lo! She smiles and exclaims: "I have it! Rope is a phallic symbol. In my girlhood I read Rabelais's "Gargantua" and was tremendously impressed on reading that Pantagruel had such a long penis that he could wind it about his body, like a rope, three times!"

We shall not pursue the analysis of this dream further and shall only

point out that resistance to interpreting the rope element symbolically disappeared when she needed the knowledge to confirm her theoretical conception of symbols. I may also add that further analysis proved the rope also a cunnus symbol, thus corroborating Stekel's law that all symbols are bi-polar.

Another of her dreams, dreamed two days after the one we have just discussed, was that *she had quarrelled with me and gone to be analyzed by Miss G.*, (a lay analyst,—our patient has a prejudice against doctors) *who did something to her; she then found herself almost up to her neck in a hole in the ground; then the female analyst handed her back to me with the remark "there you are!"*

After some little discussion of the dream, I remarked that evidently she was escaping from me (for holding up a heterosexual ideal to her) and fleeing to a homosexual ideal. She refused to accept this interpretation, remarking that she never associated homosexuality with Miss G. I objected that the ambiguity of the words "did something" suggested a symbol and that I could regard that only as a mask for homosexuality. No; she shook her head vehemently. "Why," she said, "only yesterday (the day before the dream) someone remarked in my presence that Miss G. is so self-possessed and so sure of herself that she could swing six men at once." "You think then that through her aid you can get in touch with a man?" "May be,—but there is nothing homosexual in that although I do admire her and think her beautiful; she knows how to dress effectively." "Continue with your associations!"—"You are right. How stupid of me! Of course I associate homosexuality with her. Only last year she gave a public lecture defending and championing homosexuality as a solution for many of modern woman's problems!" "No wonder then that in the dream you go to her in behalf of your homosexual urge; you are afraid you will have to give it up if you are analyzed by me."—"That's right."

It is significant too that in the dream she is "in a hole" (i. e. in a dilemma—another dramatised locution!) If she gives up homosexuality will she be able to get anything as satisfying to replace it?

REVIEWS

SCHROEDER, PROF. P.—Die Bedeutung kleiner Anfaelle bei Kindern u. Jugendlichen. [*The Significance of Slight Attacks (Absences, Petit Mal) in Infancy and Childhood.*] *Med. Klin., 1917. No. 17.*

Dr. Friedmann, a neurologist in Mannheim, was the first to call the medical world's attention to the frequent occurrence of "absences" in young children. Bleuler therefore proposed to call this malady "Friedmann's Disease." Schroeder calls it *Pycnolepsy*. "The attacks consist of a sudden inability to think, speak or perform any voluntary act for a period lasting about ten seconds. There is no loss of consciousness and automatic movements are not interrupted. The children's bodies become rigid, the eyes turn upward, the eyelids quiver, the arms and legs become limp to a variable extent. The attacks usually occur suddenly and anywhere from six to a hundred times a day, but do not interfere with the patients' well-being nor with their mental and bodily development. The condition may last for years and then disappear."

Friedmann describes these slight (pycnoleptic) attacks as being remarkably uniform in their manifestations. They always agree in the matter of a simple failure in the exercise of the will power and the higher mental functions. This is undoubtedly true of the majority of cases, the attacks occurring usually as a state of momentary "absent-mindedness" without any more obviously palpable symptoms. For a moment the patients stare straight ahead of them; the facial expression changes for an instant and then they continue about their business as if nothing had happened. They do not lose their balance, do not drop objects from their hands, and do not fall to the ground even if they happen to be climbing a tree when an attack seizes them. This serves to distinguish them from epileptics who, as we know, do fall down during such an absence period. Children not infrequently mention the occurrence of these attacks; "it was here now," or "I just had it again," etc.; at times they say nothing about them unless they are questioned. In typical cases there not infrequently occur such motor symptoms as a turning of the head to one side, a trembling of the eyelids, drooping of the lids and of the head, or a turning of the eyes upward.

Departures from this type are not at all rare, the most common being the occurrence of more marked paretic or irritative symptoms, e. g., tremor of the head, twitchings of some muscles, nystagmus, a stiffening of the arms, convulsive spreading of the fingers, confusion, a more or less general rigidity or stiffness, and then the child suddenly clutches at its hair, twists its fingers

spasmodically, murmurs some indistinguishable words, and drops anything it may be holding in its hands. One little girl used to turn towards the light during her attacks or run quickly to the window. Cases in which the motor symptoms are more marked than these can only questionably be classed as Pycnolepsy. As a rule the cases with more marked motor disturbances and with more than a merely momentary loss of consciousness ("absence") occur only after the malady has lasted for several years, and then as a rule they again degenerate into petty attacks and finally disappear. Occasionally the loss of consciousness too is more marked and may attain such a degree of intensity that the patient becomes amnesic, gets weak at the knees and falls to the ground; but this is only rarely the case and may occur only at infrequent intervals in otherwise typical cases that have lasted several years and were characterized by many attacks.

The duration of the attacks may also vary greatly. Not rarely, although only in certain individuals, there is an involuntary loss of urine during an attack,—a symptom which otherwise is characteristic of epilepsy and some cases of hysteria. A dilatation of the pupils and biting of the tongue have been known to occur in exceptional instances.

In the foregoing description, borrowed from the original essays by Friedmann and by Schroeder, certain features will satisfy the sexologist that in the malady we are discussing, "Friedmann's Disease" or "Pyncolepsy," we are dealing with an autoerotic phenomenon such as occurs frequently in childhood and even in infancy, especially so in infancy. Notwithstanding that several pediatrists have given us descriptions of an orgasm as manifested in childhood, the characteristic feature of the phenomenon is known only to a few select specialists and is stubbornly overlooked or ignored by those physicians who refuse to ascribe a sexual life to childhood. The changed facial expression, the upward divergence of the eyes, the stretching of the extremeties and the murmuring of indistinguishable words correspond to the initial phase of an orgasm such as occur after various kinds of onanistic manipulations, e. g., rubbing the genitals, compressing the thighs (the simplest and commonest form of onanism in females of all ages). That is why "infantile epilepsy" so rarely has serious after-effects. Many physicians have called attention to the fact that young children are frequently said to be suffering from "epilepsy" which later disappears and leaves no trace behind. A round-robin among the parents of many "epileptic" children has shown, after ten years, that most of the children were wholly free from any pathological manifestations.

In the study of epilepsy our "neurologists" have not yet freed themselves from a baneful organic point of view. As I have shown in my essay on "the psychic treatment of epilepsy" (Chapter 30 in my book on the apprehension neuroses, "Nervöse Angstzustände," 2d ed., 1917) many so-called epileptics are suffering not from an organic malady but from the effects of repressed criminal (sadistic) impulses which vent themselves in an attack. I shall presume to recapitulate the main conclusions reached by me in the aforementioned essay.

1. Much more frequently than is generally supposed "epilepsy" is a psychic malady;
2. In all cases there is present an intense criminal impulse which was unbearable to consciousness and therefore rejected;
3. The attack is a substitution for a crime (which may be of a sexual nature—incest, sadism, necrophilia, etc.);
4. The attack frequently results from a fear of God's wrath and symbolizes guilt, punishment and death;
5. This *pseudo-epilepsy* is curable by psychotherapy. Inasmuch as the splitting of the personality has gone very far in these cases the treatment usually lasts longer than in the ordinary psychoneuroses.

Notwithstanding that seven years have elapsed since the publication of my conclusions, neurologists have chosen to ignore them. But psychogenetic epilepsy and maladies allied to it are intelligible only if they are regarded as instances of the overwhelming of consciousness by the unconscious. The primitive ego subdues the cultured (civilized) ego. That is why the malady known as *narcolepsy* (which Schroeder also describes in his interesting essay) is unintelligible without a critical psychological analysis. It has been my good fortune to analyze a case of narcolepsy (attacks of somnolence) and to get a very brilliant result. The patient was an individual who seized every opportunity to fly from an unbearable situation into a dream world. (Cf. my essay on "Somnolence, Insomnia and the Will to Sleep," Englished by S. A. Tannenbaum in "The American Journal of Urology," Sept., 1918) In conclusion I shall only repeat what I have so often emphasized: a careful psychological investigation is an absolute necessity in modern neurology. It would prove mutually helpful if the materialists would learn from the analysts and the analysts from the materialists. All one-sidedness is bad.

W. Stekel. [*S. A. T.*]

FREUD, PROF. DR. SIGM.: VORLESUNGEN ZUR EINFUEHRUNG IN DIE PSYCHOANALYSE. DRITTER TEIL: ALLGEMEINE NEUROSENLEHRE. Leipzig und Wien, 1917. Hugo Heller & Co. [*Introductory Lectures on Psychoanalysis.* Part 3. *The Theory of the Neuroses.*]

As I picture to myself a person wholly unacquainted with psychanalysis reading these lectures for the purpose of acquainting himself with this new science, I cannot but doubt the advisability and utility of the method of instruction adopted by the great master. Psa cannot be successfully taught by lecturers; if it could be taught that way at all, it would be by what is known as the "case method,"—a method that I have adopted in all my books on psychanalytic subjects. For the psychanalyst, on the other hand, these lectures offer many interesting and stimulating suggestions. In this exposition Freud displays his former skill in presenting a difficult subject, brilliantly defends his former views, praises his disciples, dismisses with an air of ironical superiority the works of those of his former pupils who are now his opponents, and with a lofty contempt punishes with silence others who have hurt his keen sensibilities.

The whole book reads like a defense. The objections of opponents are anticipated and answered. Here and there we find new points of view, new designations for old diseases—but on the whole the author shows himself unaffected by objections, and obstinately conservative in the defense of his theories as against the objections of his pupils and opponents. Freud does not yield an inch; on the contrary, he goes further. This is most evident in his discussion of hysteria, the neurosis to which he and Breuer owe their discovery of "unconsciously determined symptoms."

Laymen and many physicians are still accustomed to regard hysteria as a manifestation of ungratified sexuality. This ancient theory, many times revived and abandoned by medical science, is revived on the authority of Prof. Freud. He attributed all the neuroses to a disturbance of the sexual life, emphasized the view that apparently forgotten (repressed) experiences of childhood are the causes of the psychological manifestations and founded the science of psychanalysis (which deals with the exploration of the unconscious and the restoration of repressed memories to consciousness). A comprehensive presentation of his libido-theory from his own pen has hitherto been wanting. At last we find it in these lectures. Freud's *libido* is not such a mysterious entity as Jung's "libido," but, roundly spoken, our good old friend: the sexual impulse. According to him, this libido strives to become fixed upon an object of the outer world. If it cannot be so discharged, i. e., if the individual does not gratify his sexual appetite in his relations with other persons, the libido

must be dammed up. It then re-endows old infantile memory traces (and thus gives rise to the *transference neuroses*) or the individual falls in love with himself (thus giving rise to the *narcistic neuroses*, dementia precox, paranoia, and melancholia). Hysteria would therefore come about as a result of the regression of the libido to an infantile situation and then these infantile experiences (traumata) acquire importance by virtue of the new libido endowment. But inasmuch as these experiences have been forced out of conciousness and are now unconcious, the libido flows into the unconscious. It is the task of psa. to break up the fixation between the libido and childhood and to free the unconscious, thus enabling the libido to acquire a fixation in the invalid's present circumstances or to be transformed into something spiritual (*Sublimation*). This, roughly speaking, is the foundation of the Freudian theory of the neuroses and of the libido.

But what is really the truth? Are all neuroses disturbances of the sexual instinct? The world-war we have just passed through has given us a clear and unequivocal answer to our second question. There never were more hysterical men than we find nowadays. But a careful analysis of these cases shows that the trouble was a *conflict between the desire to live and the call of duty*. The hysterics present the spectacle of a refuge in a disease which consigns the real motives (fear, hatred, laziness, disappointed ambition, etc.) to the unconscious, so that they are capable of believing in their own sickness and of apparently being so desirous of health that they deceive their physicians as well as their own consciences. In these cases the libido plays no rôle whatever except, at the most, that of the pleasure premium which life offers to one who survives. But there is here certainly no question of a regression of sexual pleasure to an infantile situation, unless it be that the disease as such is an expression of infantilism.

At this point I shall give an illustration of what we ought to consider genuine hysteria. All definitions are mere nebulous affairs if they cannot be supported by facts taken from life. Therein lies the great fault in Freud's book. It is a philosophy of psychanalysis rather than an introduction thereto. It is instructive for the trained analyst but confusing for the novice and the uninformed. And now to our example:

A lady consulted me about a remarkable malady. 'The whole right half of her body is less sensitive than the left half; she thinks, too, that in the right half of the body she has less power than in the other.' I ask her to squeeze my hand with her right hand and then with her left hand and can recognize no difference between the two pressures. In reply to this she says that she realizes that there is no actual weakness in the right hand, she only thinks there

fore, had improved somewhat for a short time while she had been staying in is. She only thinks that the left half of her body is stronger than the right. Something seems to draw her to the left. The trouble began three years be- a sanatorium that a distinguished professor had recommended to her, but was now worse than ever. If she is not relieved of it life will have very little happiness for her. She is troubled with suicidal ideas. Finally she declares that she is very happily married and the mother of three children. She apprehends that she is suffering from a spinal disease. After a careful physical examination which showed nothing neurologically the matter with her, I assured her that she was suffering from "a variety of hysteria."

"And what is hysteria? What sort of sickness is that?" she inquires. "Hysteria is a malady in which mental conflicts express themselves as bodily manifestations."

"And what kind of conflicts do you think I suffer from?" From years' of experience I have learned to interpret the somatic speech of the soul. Now and then I am tempted to reconstruct from the symptoms a patient's life's romance. In this particular case the task was an easy one:

"Three years ago you made the acquaintance of a man with whom you fell in love. But you have remained loyal to your marriage vow. You still love him. You still love him. Because of your husband and your children you cannot follow the dictates of your heart. Life without your lover does not seem worth while to you and suicide seems a welcome termination to a conflict which cannot otherwise be solved. In addition to all this you are religious and this intensifies the conflict."

The pale woman looked at me with wide open eyes as if I were a magician. "It's all true; every word of it, just as you said. How do you know all this?"

"I have read it in your symptoms. The right side in your symptoms represents your husband and your duties; the left your love and your lover. On the right side your feelings are slight; you are attracted to the left.—Would you like me to continue with my interpretation of your bodily symptoms in terms of the psychic?"

"No,—I understand,—I have long had a feeling that my suffering is related to my love affair, but the professor I consulted asked not a word about my life. But how did you know that I am religious?"

"Because only moral, religious natures become sick from such conflicts. If you were more frivolous, did not take life so seriously, were less constrained

by conventional morality, you would not need the services of a physician. Hysteria, you see, is a conflict between morality and instinct."

Let us leave this case at this point. The reader will search in vain in it for a regression of the libido to something in her infantile experiences. All he will find is a conflict and an attempt to express the conflict in physical terms. The malady enabled this woman to complain to the whole world, including her husband, about her unhappiness, without betraying herself. In exactly the same way the tremor-stricken soldier confesses his fear of death without having to humiliate himself for cowardice. And now we understand that hysteria is a product of our hypercritical civilization; it is a bit of play-acting by which the victim of a culture which makes life unendurable transforms the tragedy of his life into comedy.

In the case cited above, we were dealing with a typical conversion hysteria. The ideas "I love the other man more than my husband, I have more feeling for the wrong (left) than for my rightful possessor, but yet I am drawn to the man I love" she converted into the somatic manifestations we have described. But was this disturbance of sensation an infantile situation? It was only a clever "facon de parler," the typical somatic speech of the soul. The cause of her trouble was the *psychic conflict,* the only cause for a psychoneurosis (as I long ago asserted in my little pamphlet on 'the causes of nervousness'). But for all that Freud still divides the neuroses into *actual neuroses* (i.e., True Neurasthenia, Hypochondria, and Apprehension Neurosis), due (he says) to injurious forms of sexual congress, and *transference neuroses* with a psychic superstructure. I have not been able to find any cases of "actual neuroses" (Freud) in my practice. Wherever I found a neurosis I also found a "psychic conflict," a conflict which, often enough, as in the above case, emanated from the sexual sphere but which also derived some of its potency and significance from other impulses (ambition, the desire to live, the desire for possessions, etc.). The case cited above also presented the picture of "an actual neurosis" which owed its origin to an actual conflict between love and duty. But Freud maintains that "the libido behaves as if it were cut off and had to find an outlet somewhere where it might discharge its energy in accordance with the requirement of the pleasure principle. It must withdraw itself from the ego." According to him, the symptoms are a kind of sexual activity and and owe their existence to a compromise formation. Does this fit our case? There is a compromise only between what may and may not be spoken. The left side is in reality not more charged with libido than the right. All that the patient gains is that she is capable of making an incomprehensble confession.

Freud emphasizes with ever-increasing ingenuity the significance of the

ego impulses as distinguished from the *sexual impulses*.. Imust confess I do not understand the distinction. To me the sexual impulse is only an ego-impulse, and a distinction between them is a purely artificial and theoretical procedure, corresponding to nothing that we see in life. That Freud refers all fear to the act of being born is an old matter; what is new is his transformation of my formula: "all fear is a fear of oneself" into the sentence: "all fear is a fear of one's libido." In Freud's hands everything is transformed into a libido-theory. E.g., what is sleep? "A condition in which all object endowments, the libidinous as well as the egoistic, are discontinued and the libido retracted into the ego."—And with this definition Freud thinks he has thrown new light on the recuperative power of sleep and on the nature of fatigue. But his hypothesis is false. In our dreams object endowments of extraordinary intensity appear; we dream of a beloved person, desire him, awake with palpitation and think of him. Why should we have renounced in favor of love the happy isolation of intra-uterine life, as Freud postulates it, which sleep conjures up night after night?

I also think it questionable that in paranoia the whole libido is fixed upon the ego and think it more probable that the other mechanisms that Freud himself has described in his explanation of the homosexual component in paranoia play a part.

It would be an impossible undertaking to attempt an exhaustive discussion of Freud's libido-theory. But we cannot refrain from expressing our gratitude to our master for having given us a comprehensive presentation of his teachings. To physicians and others who wish to acquaint themselves with the Freudian theories this book can be highly recommended. But I would earnestly warn everybody against attempting to analyze anybody without a better equipment for the task than that furnished by reading this or any other book.

STEKEL. [S. A. T.]

HURWICZ, DR. ELIAS: DER LIEBES-DOPPELSELBSTMORD. EINE PSYCHOLOGISCHE STUDIE. [*Double Suicide in Lovers. A Psychological Study.*] *1920. Marcus & Webber, Bonn.*

Hurwicz investigates the interesting problem of the double-suicide of lovers and attempts to solve the puzzling questions of how and why two people prepare and arrange to die together. It seems that in most cases it is the woman who is primarily responsible for the thought of a double death. But it not infrequently happens that the man kills the woman and then lacks the power to kill himself. In most cases both parties come off with only trifling

injuries. Hurwicz does not agree with other writers in regarding this form of suicide as murder. He sees no validity in Delisle de Sale's dictum that "it is an easy transition from the desire to die to a desire to kill." But unfortunately he is ignorant of the modern analysts' theories concerning suicide. In my opinion—which has been accepted by Freud in his latest writings—no one kills himself who has not wished to kill another. Suicide is self-imposed punishment for a contemplated or premeditated murder of another. In the case of a double-suicide, sadistic and masochistic motives are merged together, and, exactly as in dreams, the concepts life and death fuse into one. A more careful analysis ought to begin at this point and would unquestionably lead to a more satisfying solution of the problem than that which is to be found in Sadger's inadequate biography of Kleist. It is to be regretted too that Hurwicz is not acquainted with the literature of the subject. His study is, none the less, a good introduction to the problem although it never gets below the surface of the subject and gives us no solution. It is an interesting contribution and may stimulate psychologists to give the matter their renewed attention.

STEKEL. [*S. A. T.*]

IRWIN, ELIZABETH: LOSING YOUR DAUGHTER.—YOUR SON AND HIS WIFE.—YOUR DAY-DREAMING CHILD.—WHY SHE DIDN'T MARRY.—DON'T TELL YOURSELF LIES.—NEW DREAMS FOR OLD.—YOUR MANY-SIDED SELF.—YOU'RE AS GOOD AS ANYONE ELSE.—DON'T BE AFRAID TO GROW OLD.—*The Designer* (*N. Y.*), *v. d. Feb.* 1919 *to March* 1920.

Psychanalysis has unquestionably suffered from lack of exploitation. Considering the tremendous and revolutionary scientific and sociological significance of this new science, vastly more significant to the race than the introduction of the evolutionary concept, it has not been brought to the notice of the public with that insistency and persistency that it demands and deserves. The reasons for this are, no doubt, many, the chief being unquestionably the conventional reticence, and that contempt for the public which is characteristic of the dry-as-dust scientist, the plodding empiricist.

The propagation and popularization of new truths are as difficult as their discovery, and often require a great deal more courage and strength of character. Discovery may be accidental, but popularization requires purpose and skill. The inquisitive scientist whose social conscience has not been developed plods on safely in his study; but the truly socially gifted cannot keep from

communicating their knowledge to the populace, cannot keep from bringing light and truth into the lives of others.

The above reflections were aroused by our reading Miss Elizabeth Irwin's series of fine essays (in *The Designer*), written in vigorous, simple English, comprehensible to the average American. How well Miss Irwin has caught the spirit of the new science and how cleverly she can overcome the resistances of her audience are apparent in such remarks as the following: "As Freud and Jesus say, 'Love is the greatest thing in the world';" "Psychanalysis elevated sex from the physical to the psychic plane," and "Psychanalysis has proved the correctness of the Biblical statement 'The truth shall make you free'."

These essays are in every way deserving of being brought together and published in book form.

S. A. TANNENBAUM.

FREUD, SIGMUND: DAS UNHEIMLICHE. [*The Uncanny.*] *Imago, Vol. 5, No. 5, 1919, pp. 297-324.*

E. Jentsch, to whom we are indebted for the first study of the uncanny, emphasized two factors. The uncanny has its root in old and intimately familiar experiences and is always accompanied by bewilderment; and hence the emotion seems to spring from an intellectual uncertainty. In his usual manner, Freud investigates this opposition (of familiar and novel), seeking a more profound understanding with the aid of the psychanalytic theory. Linguistic research reveals the ambiguous significance of the German word "heimlich" (secret vs. home-like; cf. contradictory meanings of the English word "canny") and its equivalent in almost all languages. Freud proves that the uncanny element in E. T. Hoffmann's tale, *The Sandman*, depends essentially upon the castration-complex. In general his formula is: "The uncanny is present in an experience if some impression revives repressed infantile complexes, or if primitive beliefs which have long since been given up seem to be again confirmed."

I must confess that I personally am not convinced of the general validity of this brilliant analysis, convincing though it seems with regard to the example chosen. The uncanny is a preliminary to a feeling of apprehension. This fear aura is the uncanny. Behind every apprehension is the fear of death. The uncanny arouses in us an apprehension, as though life and self were

endangered. The self can maintain itself only in a world which it understands and finds natural. A naive person will find a pallid object seen at night uncanny, because it reminds him of a ghost and because he conceives a ghost as something beyond the bounds of his ordinary experience. From this point of view I shall discuss the feeling of the uncanny in two examples.

We were walking home through a moonlit night in the country. Suddenly we halted. There, beside the graveyard wall, stood a tall pale shadowy figure. The ladies shuddered and cried out, refusing to pass the dread object. A few of the gentlemen, too, lost heart. I advanced to the spectre and established the fact that the shadow of a statute was cast on the wall in such a way as to produce the effect described. A general burst of laughter resolved the uncanny and the incomprehensible into the natural and the matter-of-fact. It will be vain here to seek for a castration-complex. To be sure, we do find an infantile belief in the strange, the supernatural, the magical. Are there ghosts, after all? And is there really a world beyond this visible world? Ghosts are always messengers from the realm of death, and evoke the shudder of the fear of death. All the ladies were conscious only of fear. I, incredulous and enlightened, got off with only the feeling of the uncanny. But I wish to point out that even as a child I used to make my way home alone at night, even though the way led by a graveyard, for I have never been afraid of ghosts.

The second experience was even more remarkable. On a fine day in August we sailed into a Norwegian fjord. The scene was framed by high, steep, gloomy cliffs, over which bright cascades plunged into the depths. The little boat made its way through the emerald water. Then the extraordinary happened. Was I dreaming or waking? A tiny craft, a veritable toy, came sailing toward us. In it sat, rowing, a creature who seemed no larger than an elf. The impression lasted several minutes. The toy craft came nearer; but not until it was quite close to our vessel did I realize that it was a normal skiff propelled by a normal man. I had been the victim of an optical illusion, created by the disproportion between the gigantic cliffs, the size of which I had underestimated, and the man who had seemed so tiny. I must confess that I had found the experience rather uncanny. Why? Because, for a moment or two, the world of faery had suddenly been revealed to me again. In this sense, Freud is doubtless right. But, in this instance, it was the inexplicable and the extraordinary which constituted the uncanny. For this reason I am more inclined to agree with Jentsch. It may be that psychanalysis will discover additional sources for the uncanny. They will be essentially the sources of fear . . . .

STEKEL. [*G. F. S.*]

HOPKINS, MARY A.: (1) I Don't Know Why I Did That.—*Pictorial Rev., N. Y., July, 1919.*

(2) Love at Command.—*The Delineator, N. Y., Dec., 1919.*

(3) How Women Choose Their Husbands.—*McCall's Mag., N. Y., June, 1920.*

(4) Where We Get Our Moods.—*People's Mag., N. Y., June-July, 1920.*

(5) On Being Disappointed In Love.—*Pictorial Rev., N. Y., July, 1920.*

We have listed the above articles, dealing with psychanalytic subjects, not merely for bibliographic purposes but because we consider them of real value in the popularization of our science and in helping thereby to overcome the resistances of the public against it. Miss Hopkins' gift of expounding in simple language a difficult subject, combined with a first-hand knowledge of psa. and extensive reading of psychologic literature, makes her a valuable asset for psa.

S. A. Tannenbaum.

SWISHER, WALTER SAMUEL.—Religion and the New Psychology. *Marshal Jones & Co. Boston, Mass. XV,* 261.

One gets the impression that this book was perhaps produced by some young and liberal minded theologian in an attempt to reconcile religion with psychoanalytic theory, and without possessing an adequate understanding of either. He wrote a whole book about religion and the new psychology without even mentioning such a subject as the differential essence of religion. Although the psychogenetic approach is the very essence of the new psycholoy, the writer does not attempt this approach to even one single content of the religious consciousness.

By reason of such a lack of definition of either, religion or Freudian psychogenetics as applied thereto, it was possible for Swisher to say: "Psychology may deal with the divine in the human as evidenced in human behavior, but there the inquiry must stop." The psychoanalytic method in religious education he says: "must be the elevation of the individual life through bringing it in touch with the divine." Seeing psychoanalysis with such predispositions, he could reassure the "good people" in this manner: "It may be that some one has stated that religion is sex perversion; but it is certainly not one of the Freudian school."

Considerable has been published by Freudians, as well as by other psychologists, tending to show that the experiences of Christian mystics are psychologic auto-erotism. Often the ecstasy is accompanied by homosexua or hetere-

sexual phantasies. On rare occasions "spiritual" flights are induced by "bundling" or actual physical sex-relations. Of all this Swisher seems to be unaware, probably because he has neither read extensively nor made an original psychogenetic study of any religious experience.

If there is in Christianity anything that is both distinctively religious and psychologic and which is not included in the erotism of the Christian's mystical experiences, then Swisher has successfully ignored the opportunity of pointing it out. He denies the existence of the real issue instead of using psychoanalytic methods for its illumination. THEODORE SCHROEDER.

HERRSCHMANN (HEINRICH) & SCHILDER (PAUL): TRAUME DER MELANCHOLIKER UND BEMERKUNGEN ZUR PSYCHOPATHOLOGIE DER MELANCHOLIA. [*The Dreams of Melancholics and Comments on the Psychopathology of Melancholia.*] *Zeitsch. f. d. g. Neur. und Psych., Vol. 53, Nos. 3-4.*

The long since well-known fact that the dream world furnishes a complement and a contrast to the conscious world is confirmed anew by these studies of melancholics. In contrast to their waking life, the dreams of most melancholics are cheerful. The display of any pleasurable emotions flies from the province of fully conscious thought into that of the temporary, fleeting dream. Therein the melancholiac approaches the normal, for our authors can only with difficulty imagine an ego without a bent for pleasure. "The happy dreams of melancholics not only contrast with the patients' mood during the day but also negate their feeling of inferiority, their subjective and objective inhibitions. Their depressive illusions and their sinfulness do not occur in these dreams." But, under certain circumstances, their dreams also serve to supplement the symptoms in another direction. Ine one case, anesthesia psychica dolorosa appeared in the dream though it did not occur in the patient's waking state. In another case objective restraint appeared in the dream and not in the waking state. The material offered us by Herrschmann and Schilder does not corroborate Freud's theory—and in this I agree with them—that in these cases the opposition, the negation, is directed against another person. One of their cases seems to corroborate Abraham's theory that the melancholic's refusal to eat emanates from an unconscious wish to destroy the love object by devouring it . . . . It is a pity that Herrschmann and Schilder are wholly unfamiliar with the fine technique of dream interpretation and usually content themselves with reproducing only the manifest dream. It seems to be a much easier matter to go from psa. to psychiatry than from psychiatry to psa. STEKEL. [*S. A. T.*]

FELSZEGHY, DR. BELA: PANIK UND PAN-KOMPLEX: [*Panic and Pan-Complex.*] *Imago, 1920, VI, 1-40.*

The psychology of panics, unlike the psychology of other fear phenomena, is fairly clear. It is a matter of the individual's constant preparedness for fear, of the rapid transference of an affect upon the mass in which, as we know, the individual (as far as his own psyche is concerned) is lost in his subordination of himself to the soul of the crowd. The crowd always sinks to the level of its lowest constituent, never rises to the level of the highest. The crowd's reactions are infantile; it behaves like a child and obeys the primitive instincts and reactions of humanity. In a panic man's impulse to live, the primary manifestation of which we must regard to be fear, finds expression. The crowd's reactions are almost all quite stupid, and all the ethical, rational and social psychic forces are lost in the mad desire not to perish. It was to be expected that sooner or later psychanalysts would attempt an analysis of the psychology of the panicky state of mind. This task has been undertaken by Dr. Bela Felszeghy, of Buda—Pesth, in the pages of *Imago*. He defines panic as a "crowd's purposeless psychic reaction to provocation which is in itself insignificant but to which the crowd evidently transfers, as is manifest from the stormy course of panics, the force of old unconscious affects." This definition is incorrect, to begin with. Panics may break out upon very significant provocations, e.g., earthquakes, fires, floods, bomb-explosions, air-raid signals, etc.; may be quite purposive and may manifest themselves in flight, as we have seen often enough in the late war. By panics many a soldier has very "purposefully" saved his life.

But our author, drawing his inspiration from Ferenczi, is not content with this description. He proposes to lay bare, by a "penetrating" investigation, even the unconsicious factors in panic. And with astonishment we learn that an individual overcome by panic is living over again the fear he experienced in being born. He is shut in and wants to get out of the "press."* (Birth, then, is the first panic?!) "The cataclysm of birth, which persists in the mass of conscious memories as a permanently non-illuminable blind spot, is our first panic. This psychic-corporeal shrinking back from reality, surely continues to vibrate in the true inwardness of all subsequent panic-reflexes."—"For the child everything new and unusual represents birth,—at which event everything was new and unusual to it."

But Felszeghy is not content with this statement of his case. Human beings also ran away from the father whom they wished to slay. "Humanity

*The punning use of this old English word (meaning "pressure" and "crowd") is here very appropriate.—EN.

had to fly from the father-imago, just as in later classical antiquity the ritual prescribed that the sacrificing suppliant run away after the completion of the sacrifice." The panic of females has, of course, a significance of its own. "The female really flees from the victorious male with the terror of her accumulated libido."

Enough of this! One is sure to end up in such far-fetched extravagances if one will violently, with the aid of all sorts of linguistic exegeses and interpretations, apply the Freudian findings to social phenomena. In his splendid brochure on 'the psychology of revolutions: a fatherless society' (Vienna, 1919), Dr. Paul Federn has given us an example of a clear and convincing application of the Freudian mechanisms to social phenomena. But what Felszeghy has offered us is calculated only to discredit psychanalysis.

W. STEKEL [*S. A. T.*]

DR. GRASSL: ZUR FRAGE DER BISEXUALITAET. [*The Question of Bisexuality.*] *Zeitschrift f. Sexualwissenschaft. Vol. VI. No. 12, 1920.*

The old dispute whether mankind is bisexually constituted is again decided in favor of bisexuality. The author recounts a series of interesting observations on animals and thence demonstrates the occurrence of organic bisexuality in the animal world. We are offered the new view that the female's clitoris sensations are to be given a masculine significance and that they constitute a counterpart to feminine homosexuality. This view offers us only a partial truth. For often enough the monopolized sensitiveness of the clitoris (in cases of insufficient vaginal sensitiveness) is due only to an arrest of development or is the sequel to onanistic manipulations. Experience teaches also that this anesthesia "ostii vaginae et portionis" is only a temporary matter and can be made to yield to normal sensibility, as I have abundantly shown in my [untranslated] book on 'sexual frigidity in woman.'

W. STEKEL. [*S. A. T.*]

LAVESON, H., M.D. (*New York*): THE UNCONSCIOUS. *Western Medical Times* (*Denver, Col.*), *Nov.*, 1920. (40:117-124.)

This is an attempt to present medical practitioners with a succinct account of a number of theories of the unconscious and more particularly of the Freudian theories. But we fear that the readers of the "Times" found it a difficult matter to get much of value out of the essay inasmuch as it is very carelessly written and full of errors, contradictions and absurdities.

S. A. T.

HUMPHREY, G.—The Conditioned Reflex and the Freudian Wish. *The J. of Abn. Psych. (Boston), Feb. 1920. (14:388-392.)*

The author has grave misgivings about the validitiy of the Freudian psychology because it regards wishes ,he says, as "anthropomorphic entities" and one who does that is usually—so says Mr. Humphrey—guilty of "incomplete thinking." He therefore thinks the whole matter over again from the point of view of the conditioned reflex and reaches the following conclusions:

> "By simultaneous concurrence there are set up systems of interconnected conditioned reflexes, the reaction to the combined stimuli of which constitutes the joint reaction, and so, when some are excited and others are not, the whole mass is thrown into a condition of stress, the effects of which on the organism depend upon the nature and driving force of the system disturbed. Thus is born the wish as the ordinary man understands it, which is a mild form of conflict, the discomfort of which, in the pathological cases as well as in the milder forms, is due to the partial excitation of a system of reflexes."

That our readers may understatnd this we reproduce the author's argument in brief. A hungry man, passing a baker's stall, is tempted to steal a well-baked biscuit but desists because of certain social inhibitions. Here, then, we have a conflict and bodily discomfort. The pain (discomfort) is due not to the conflict (the internal struggle) but to the fact that a powerful system of reflexes which constitutes the digestive process has been arrested after it had been partially (but not adequately) excited by the sight of the food. To complete his argument Mr. Humphrey assumes that "the human being is so constituted that it likes to imagine that all hindrance comes from within in the form of inhibition." We presume that this human characteristic too is somehow a conditioned reflex and that the wish to eat when one is hungry is not an anthropomorphic entity.

S. A. T.